

# THE CHRISTIAN CENTURY

## OPPORTUNITY

---

Master of human destinies am I!  
Fame, love and fortune on my footsteps wait.  
Cities and fields I walk; I penetrate  
Deserts and seas remote, and passing by  
Hovel and mart and palace, soon or late  
I knock unbidden once at every gate!  
If sleeping, wake; if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate,  
Condemned to failure, penury and woe,  
Seek me in vain and uselessly implore;  
I answer not, and I return no more!

— JOHN J. INGALLS.

CHICAGO

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# The Christian Century

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## EVENTS OF THE WEEK

With all the pomp and splendor befitting the climax of the royal wedding festivities, King Alfonso of Spain and Princess Victoria of Battenberg, niece of King Edward VII., were married on Thursday, May 31, in the Church of St. Jeronimo El Real. The procession of Spanish and European royalty rivaled in brilliancy the most glorious days in the annals of the Spanish kingdom. But the day was not to pass unmarred, for the public rejoicings over the marriage had a terribly dramatic sequel at 2:30 o'clock as a bomb thrown from an upper window exploded with deadly effect near the coach occupied by the king and queen. The royal pair escaped by a freak of chance an electric wire deflecting the bomb, but at least sixteen persons, most of them being of the personal and military escort, and the others spectators, were killed. Many others were injured, their bodies being terribly torn by the explosion.

The explosion occurred just as the royal couple were about to enter the palace. The route of the cortege had been diverted from Arsenal street to Mayor street, owing to the popular desires. The procession had just passed through Mayor street and was about to turn into the Esplanade leading to the palace when an explosion shook the buildings in the vicinity, stunning a large number of people and throwing the cortege into inextricable confusion.

The bomb, which was concealed in a bouquet, was of polished steel half a centimeter thick. It was thrown from a third floor window.

The king and queen showed signs of the greatest emotion. Both, however, behaved with courage. When they had entered another carriage the procession was resumed. After the arrest of several persons suspected of implication in the attempt on the life of the royal pair, a man who is believed to have hurled the bomb, Manuel Morales, was arrested at Torrejon de Ardos, midway between Madrid and Alcala. He was disguised as a workman but was recognized and arrested by a guard. Immediately Morales shot his captor and then killed himself. His accomplices are being sought by the authorities.

President Roosevelt on Monday sent to congress the report of Commissioner Neill and James B. Reynolds on conditions in the packing houses of Chicago, with a message urging immediate legislation to remove the conditions complained of. In his message the President says in substance: "The conditions shown by even this short inspection to exist in the Chicago stockyards are revolting. It is imperatively necessary in the interest of decency that they should be radically changed. The report shows that the stockyards and packing houses are not kept even reasonably clean and that the method of handling and preparing food products is uncleanly and dangerous to

health. If inspection of meat food products at all stages of preparation is not secured by the passage of legislation recommended, I shall feel compelled to order that inspection labels and certificates on canned products shall not be used hereafter. The present law prohibits the shipment of uninspected meat to foreign countries, but there is no provision forbidding the shipment of uninspected meats in interstate commerce, and thus the avenues of interstate commerce are left open to traffic in diseased or spoiled meats. A law is needed which will enable the inspectors of the general government to inspect and supervise from the hoof to the can the preparation of the meat food product. I call special attention to the fact that this report is preliminary and that the investigation is still unfinished. It is not yet possible to report on the alleged abuses in the use of deleterious chemical compounds in connection with canning and preserving meat products, nor on the alleged doctoring in this fashion of unsalable tainted meat."

Trouble between Americans and striking Mexican miners at Cananea on last Friday resulted in the death of three

### Trouble at Mexican Mine.

Americans and sixteen Mexicans. Cananea is the great mining camp of the Greene Consolidated Copper Company. The town has a population of 23,000 persons, about one-fifth of whom are Americans. American troops were hurried to the scene of trouble but were soon withdrawn on the arrival of a company of Mexican rurales under Col. Kosterlitsky. The arrival of the Mexican troops was the signal for a renewal of the riot which, however, was soon quelled, and conditions have become once more normal.

The first battle between the striking coal miners and the guards at the United States Coal company mines took place

### Outbreak Among Ohio Strikers.

at 1 o'clock a. m. on Monday near Steubenville, O. Four men, two guards and two strikers, were wounded. No one was killed. Of the injured, two will probably die. Eleven others, all guards, are missing. It is supposed they have deserted. The wounded were foreigners. They were taken to Plum Run and are now in the hospital tent, being cared for by the company.

The miners had prepared an ambuscade for the guards in the woods, midway between Plum Run and the Bradley mines, and as the sixty-three men, marching single file, came along the narrow path, a miner ahead shot in the air. At this signal, the 250 strikers who were hiding behind the rocks and trees opened fire from the hillsides on the guards in the hollow.

Many of the latter at once broke ranks and fled back to Plum Run, but others stood their ground and returned the fire. The battle lasted fifteen minutes. Over 500 shots were exchanged and the firing

only ceased after the guards' ammunition had been exhausted. The guards then retired from the field and returned to Plum Run.

Arthur Pue Gorman, United States senator from Maryland, died suddenly at his residence in Washington, D. C., at 9:05 o'clock on Monday.

While Senator Gorman had been ill for many months he had shown some improvement lately. Heart trouble was the immediate cause of death. His illness, which had lasted for several months, was not considered serious.

Up to the moment of death Senator Gorman was conscious. He was born in Howard county, Maryland, March 11, 1839, where he attended the public schools only for a brief time. In 1852 he was appointed a page in the United States senate, in the employ of which he was advanced until he became postmaster. When removed from this position in 1866 he was appointed collector of internal revenue for a Maryland district, holding it until Grant reached the presidency. Mr. Gorman then entered the Maryland legislature, remaining until 1880, when he was elected to the United States senate to succeed William Pinkney Whyte, taking his seat March 4, 1881.

Senator Joseph R. Burton of Kansas, after a conference in Topeka with several close friends, placed his resignation in the hands of Gov.

### Burton Resigns.

Hoch on Monday. The resignation was sent to the governor shortly before noon. The senator is under sentence to serve a term in prison for grafting. It was a matter of general report that Senator Burton would not resign his seat until he had secured the promise of the appointment of one of his friends as his successor.

The judicial election on Tuesday resulted in the choice of the following justices of the Supreme Court: Alonzo K.

### Events in Chicago.

Vickers, rep.; William Farmer, dem.; J. W. Wilkin, rep.; J. H. Cartwright, rep.; Orrin N. Carter, rep.—Tribute to the memory of Carl Schurz was offered at the Auditorium on Monday, when a great gathering met to do honor to the remembrance of the life, deeds and character of the warrior-statesman. The services were held under the auspices of twenty important Chicago organizations.—The Congress of Religion which was organized by Dr. John Henry Barrows at the time of the World's Fair in Chicago, began its annual session on Monday at the Abraham Lincoln Center.—Rev. J. P. Brushingham, for nine years pastor of the First Methodist church, and for twenty six years continuously in the ministry in this city, will leave his present pulpit October 1 to enter a larger and broader field of work in the interest of the church to which he has devoted his life.



## EDITORIAL

*In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY*

### THE PROPHETS AND THEIR MESSAGES.

In another column will be found a letter from Bro. Moffett, to whose reading we invite attention. It was a personal letter, but as it raises questions of more than personal interest, we have secured from its writer permission to use it and make some comments upon it.

Bro. Moffett is one of our best-known and most highly esteemed preachers. In the midst of an unusually active career extending over many years, he has still found time to do a large amount of reading in fields relating to biblical scholarship and Christian doctrine. Moreover he is not a controversialist, who loves the clash of arguments, nor a polemic who thrives on disputation. It is therefore a pleasure to receive this letter, containing as it does so much of commendation, so little of criticism, and written wholly in a brotherly and candid spirit.

We will pass over a number of minor points in the letter, of which, if time and space permitted, some small criticism might be made—such as the assumption of the Pauline authorship of Hebrews, the reading "his son" for "a son" in Heb. 1:1 and what appears to be a misapprehension of George Adam Smith's position on prophecy, though neither these nor the other points that might be noted impair the argument—and come at once to the question of chief moment. Wherein consists the unique value and authority of the writings of those holy men who spoke as they were impelled by the divine Spirit?

Bro. Moffett, while voicing his appreciation of the modern historical method of biblical study which sets the writers of Holy Scripture in clear relief, and gives us a knowledge of the men in the light of their age, yet fears that this method covers very near the danger line at which they cease to be "divinely inspired," and become only excellent preachers. We should like to point out to him the fact that the surest method of discovering the transcendent nature of the prophetic ministry is by a just appreciation of the human character and environment of the men whose lives are interwoven with it. The more the human element in prophecy is studied the more clear does it become that it does not explain all the facts. No stress of emphasis upon "inspiration," "divine guidance," or "speaking the word of God" in the attempt to explain the phenomena of prophecy is ever so convincing to the student as the discovery that these men, living the common life of their times, belonging to the various orders of society and the different political parties, yet saw the purpose of God for their generation and others yet to come, and proclaimed it with such passion and urgency that some at least of the people gave them heed, and the way was thus opened for the fuller discovery of God through later prophets and in the Christ.

This unique fact in the life and work of these men is, for lack of a more definite term, called inspiration. Of this word the Bible itself provides us no definition. The writers of the New Testament imply that it was a quality implicit in the writings of the Old Testament, and even in those other works, not included in the canon of Scripture,

but still profitable for teaching and discipline.

It is manifest that inspiration did not lie in the verbal form of the message either of the prophets or the apostles. We presume Bro. Moffett would not urge this view, which so little meets the facts of the Bible, although he quotes the texts on which the remaining defenders of verbal inspiration base their arguments.

Nor does it better satisfy the conditions to suppose that the prophets were divinely set within the sealed and guarded precincts of a separate realm from that in which other men abode, so that by some galvanic process their lives took on virtues otherwise impossible, and from this protected and insulated ground they spoke. Equally unconvincing is the attempt to show that at some time they were inspired, and at other times had but ordinary powers. The classic passage (1 Cor. 7:25), to which appeal is usually made by the advocates of this view, implies nothing of the kind. Paul here distinguishes between the body of teaching which had been received from the Lord Jesus, and his own judgment, which in the absence of any legacy of instruction on the subject, he felt free to express.

Every attempt to remove these holy men from the common life of their times robs them of power and makes their messages less effective to the man of to-day.

It is the glory of Israel's life that in this small nation, set in a unique and providential environment, there appeared from time to time men who through personal experiences or natural qualities were capable of receiving the divine message into their lives and giving it utterance. They became to their generation the "word made flesh." In the measure of their capacity, and within the limitations of their own natures, they saw and revealed the vision of God, "at various times and in fragmentary portions." To this service they were called of God, through such experiences as left them no room for question. And the message of God, as they understood it, not perfect, but the fullest they could receive, they made known. It was the Spirit of God within them which dowered them for their task, and yet left them free to accomplish it in their own way. This voice of God they heard in their souls. By it their words were clothed with power. They spoke as having authority.

The difficulty with any doctrine of inspiration which insists that the prophets were the infallible spokesmen of the divine will, is that it does not meet the test of facts. They were men who in various degrees were competent to comprehend and declare the divine purpose, and where they were in error or fell short of the truth, another prophet later on made the matter clear. The value of their work lies not in one's insistence upon inspiration as a quality differentiating them from other men, but in the truth which they spoke. We need never take thought to safeguard these men by arguments for their uniqueness as religious teachers. That quality becomes apparent in the messages they delivered. They were confident they spoke the divine word for their generation. They insisted that the "burden of the Lord"

was upon them. The difference between them and the thousand other prophets who claimed as much, but met only the denunciations of the true prophets, lay not in the claims of either, but the appeal to conscience and life which made the latter a power for righteousness. We accept the inspiration of prophetic teaching because we perceive its truth and urgency. To this test we always bring it before we are convinced that it is inspired. The same is true of the words of our Lord. We accept them as divine because they find us and show us the way to the new life. They are themselves the proofs of his divinity.

We have not written thus to controvert any position Bro. Moffett takes in his letter, for there is little in it to which we cannot give hearty assent, but only to point out the fact that the method which he fears is likely to detract from the greatness of the work of the prophets, is the very one which has brought them forth from obscurity, given them personality and character, and made them vital forces in the preaching of to-day. What Sargent has done for them in the field of art, historical criticism has wrought in the domain of religion.

Bro. Moffett's "confession of faith" at the close we could accept as our own, although it leans rather far in the direction of those dogmatic statements or creeds, the product of theological reflection on holy Scripture, from which the church of our day is receding more and more toward the simplicity that is in Christ, and its sufficient statement in the confession of his Lordship and Saviorhood.

Regarding his final paragraph in reference to the miraculous birth and the resurrection of Jesus, we wish to say that with him we accept them both, though with distinctly different estimates of their importance. The resurrection was the fact of chief insistence in apostolic preaching. The virgin birth does not hold any such conspicuous place. In fact our sources give us no hint that it was ever mentioned in primitive evangelism. Here once more, as in the case of inspiration, the life of Christ is the credential which certifies the validity of the virgin birth. The tree is always greater than the fruit it bears.

Nor would we hold with Bro. Moffett that the preacher or teacher who does not insist upon these facts should be excluded from the privilege of bearing witness to all the truth he holds. If to him the life of Christ is sufficiently attested without any need of miracle, we may the more rejoice that it meets every test. With Paul, when he saw men preaching what he knew was only a mutilated and fragmentary gospel, we may well say, "What then? Only that in every way, whether in error or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice."

H. L. W.

At Matanzas, Cuba, there have been forty confessions. It is not likely that all of these will be baptized. These confessions were the result of a series of meetings lasting one week, in which Angel Godínez of Havana did most of the preaching. Since then there have been four more additions.



## Among the New Books

**The Idlers**, by Morley Roberts; L. C. Page & Co., New York, 1906 pp. \$1.50.

It is apparently the purpose of this story to hold the candle up to the nature of the present British social order, as Mrs. Wharton disclosed the inner life of a certain section of the American swell set in "The House of Mirth." The difference lies in the fact that whereas the latter was a work of art, the present book is only unpleasant. The seamy side of things is given portrayal in unblushing and commonplace pages, which make one turn to Zola and Doudet for devotional reading.

**The Angel of Pain**, by E. F. Benson; J. B. Lippincott Co., Philadelphia, pp. 364. \$1.50.

Without being as engaging in its dramatic qualities as either "The Challoners" or "The Image in the Sand," this story is distinctly the work that Mr. Benson has given to the reading world. It has the same charm of style, and reveals the same love of nature which his earlier books have displayed. But there is a distinct value in the lesson of the ministry of suffering which this generation, with its morbid sensitiveness to all discomfort needs to ponder. The characters are not especially attractive, Philip Home is a masterful man of affairs, whose approaching marriage to Madge Ellington is thwarted by the appearance upon the scene of his best friend, the painter, Evelyn Dundas. The crushing blow of their elopement, the misanthropic rage that followed, the life in the forest with the "Hermit," and its tragic close, and the equally tragic fate of Dundas, lead up to the regeneration of the man through the ministry of suffering.

**Conference on Religious Education**, published by the University of Illinois, Urbana, Ills., pp. 86. \$1.

In connection with the inauguration of President James last October, several educational conferences were held, the proceedings of which were afterward published by the University. That on Religious Education was presided over by Professor Shailer Mathews of the University of Chicago, and was addressed by many important leaders in educational work. The volume will add to the excellent material of the reports of the Religious Education Association.

**The Hammond Sunday School Manual**, Hammond, Pub. Co., Milwaukee, pp. 65. 10 cents.

A convenient hand book of biblical information. It contains an outline of the Life of Christ, the parables, miracles, work of the apostles, Bible history, etc. Copiously illustrated. Admirable for a brief work.

### New Dictionary.

Among the new books to be expected in the autumn will be the first volume of a "Dictionary of Christ and the Gospels," by Dr. James Hastings, editor of Hastings' Bible Dictionary. The work is to be completed in two volumes. E. M. T.

**Aims of Religious Education—Proceedings of the Third Convention, Boston, 1905—The Religious Education Association, Chicago.**

For the live, progressive preacher or layman to have failed to make himself acquainted with the work of the Reli-

gious Education Association is a sin almost if not quite unpardonable. It is not saying too much to affirm that it is the product of the most scholarly minds of America and marks the beginning of a new epoch in the religious life of her people. While it is in sympathy with all movements which actually lead men into a new life, yet it is the conviction of the leaders of this association that methods which satisfied the nineteenth century are inadequate to meet the demands of the twentieth century.

It places its emphasis on religious education, not as something distinct from general education, but as a part of it. The general theme of the annual convention was "The Aims of Religious Education."

The individual, the home, the church, the Sunday school, the press, the library, the summer assembly, the college and university, the theological seminary and the Christian association are each in turn treated in relation to the central idea.

The subjects are considered briefly, but in a profound and scholarly manner. No review can give one an adequate idea of the contents of the book. It is a library within itself—multum in parvo. It gives us the result of years of careful thought. It is not a book to be read at a single sitting, but requires reflection and time for appreciation. It is not only to be tasted, but eaten and digested as well. It is calculated to raise our educational ideals, make us dissatisfied with many of our present methods and create a desire for an up-to-date pedagogy and religious education.

To choose a single quotation from this wealth of material and say it is the best would be impossible. But one worthy of our thought is from President G. Stanley Hall: "The more we know of early childhood, the clearer we see that it is what motherhood makes it; that motherhood is the most creative and divine thing in the world. Formal instruction avails little without this work of preformation to prepare the soil. \* \* \* Every cloud in the heaven of the parents' love for each other, every movement of suspicion, every word of censure, every act of indifference wiles the child's moral nature. The home must be first and not second to business or society."

The volume is greatly enhanced in value by including the addresses of "The General Alliance of Workers With Boys." F. F. Grim.

### THE MAGAZINES.

**Leslie's Weekly** has done magnificent work in giving pictorial account of the recent disaster in San Francisco and Naples. The illustrations bring vividly to mind the terrors of those catastrophes.

**Unity**, one of the best religious weeklies that comes to our desk, has devoted much space of late to the Congress of Religion which convenes this week. We should have been glad to see some of our other religious contemporaries give more space to this admirable cause.

The June Magazine number of the **Outlook** is full of good things. It has an illustrated article on "San Francisco Prostrate but Courageous." "British Democracy in Power" is the subject of an illustrated article by Robert Donald of the London Daily Chronicle, dealing with the recent political revolution in Great Britain. Many shorter studies in vacation experiences make the number a timely one for the summer season.

**The Reader** for June opens with an illustrated article on "The New Pacific Coast," by Arthur I. Street. David Graham Phillips' continued story "The Fortune Hunter," is still running and short stories, reviews, and notes on current events complete the number.

"Two in a Fog" is the long story in **Lippincott's** for June. It is by William H. Babcock. There are a dozen other stories and some admirable poems, together with an excellent story on "Land Hunger in the Black Belt" by Booker T. Washington.

In the **Atlantic** for June Benjamin F. Trueblood discusses "The Hague Conferences and the Future of Arbitration." Prof. See of the University of Chicago writes of "Recent Progress in Solar Research." "The Poetry of Landon" is the topic of an article by Arthur Symonds.

In a widely discussed article on "Reflex Light from Africa" in the May **Century**, Charles Francis Adams gave it as his opinion, reached after close observation and study of the black in Africa, that the negro is, and always will be, inferior to the white man, and a clog on civilization. The other side of the question is discussed in the June **Century** by Harry Stillwell Edwards, well known as a writer, editor and politician. The words of such an authority, a Southerner born and bred, come with weight. Mr. Edwards believes in the negro's final, complete and peaceful incorporation into the American system without injury to himself or to his white neighbor, and urges that he be given the aid, comfort and benefit of a broad Christian tolerance. This magazine is full of fine things.

### Paragraphs from Recent Books.

"I accept also as literally true the story that it was partly because he (the Apostle John) felt that there was something wanting in the older records, and partly because of the urgency of those around him that the old man at last was himself impelled to write. Browning's 'Death in the Desert' presents him at a later stage—at the last stage of all—but as an imaginative reproduction of the circumstances and frame of mind in which the gospel was written it is the best that I know."—Sanday, "Criticism of the Fourth Gospel" (Scribner's).

"At this point I may be permitted to interject a speculation—shall I call it a pious speculation? It certainly does not profess to be more—as to the origin of the peculiar way the Fourth Evangelist has of referring to himself. The idea can only be entertained by those who think that the writer was really a companion of the Lord, either an Apostle or one very near to the Apostles. Is it not possible that such a one may have been influenced by the way in which the Master referred to himself? It is characteristic of the Synoptic Christ that he constantly speaks of himself objectively as 'the Son of Man.' May we not suppose that the evangelist, through long and familiar intercourse, came insensibly and instinctively to adopt for himself a similar method of oblique and allusive reference? It is of course not quite the same thing; but there seems to be enough resemblance for the one usage to suggest the other. The beloved disciple has a special reason for not wishing to obtrude his own personality."—Sanday, "Criticism of the Fourth Gospel" (Scribner's).

## TALKS ON FIRST PRINCIPLES

### The Place of Christian Character

THE most careless reader of the four Gospels can scarcely help noticing the overwhelming predominance of the ethical and practical in the teaching of Jesus. Dr. Hatch in his Hibbert lecture points out the amazing contrast, in this regard, between the Sermon on the Mount and the Nicene creed. "The Sermon on the Mount," he says, "is the promulgation of a new law of conduct; it assumes beliefs rather than formulates them; the theological conceptions which underly it belong to the ethical rather than to the speculative side of theology; metaphysics are wholly absent. The Nicene creed is a statement partly of historical facts and partly of dogmatic inferences; the metaphysical terms which it contains would probably have been unintelligible to the first Disciples; ethics have no place in it. The one belongs to a world of Syrian peasants, the other to a world of Greek philosophers." If any one thinks this contrast sufficiently explained by saying that the one is a sermon and the other a creed, it must be pointed out in reply that the question why an ethical sermon stood in the forefront of the teaching of Jesus, and a metaphysical creed in the forefront of the Christianity of the fourth century, is a problem which claims investigation. Why did the first sermon have no metaphysics and the first creed no ethics, or perhaps, in plain language, why did the first great sermon have no theology in it and the first creed have no morality? When this problem has been investigated it will be found that the Christianity of Jesus, which was a spirit, a temper, a life, a simple law of conduct toward God and man, had been perverted by the Greek philosophy and Roman legalism of the fourth century into an unintelligible creed of abstruse metaphysics and external performances; and from this fact it did not take the people long to draw the conclusion that Christianity was an abstract theory or mental concept for men to believe and quarrel about, instead of a law of life to regulate conduct and build character. The two great points of Jesus, the Fatherhood of God and the Kingdom of Heaven, always focalized in practical insistence on the cultivation of moral purity, filial piety and brotherly sympathy; and if during the nineteen centuries of so-called Christianity men had heard less about unity and trinity, sovereignty and transcendency, total depravity and limited atonement, election and final perseverance, reprobation and preterition, apostolic succession and sacramental grace, attitude, platitude, latitude, high church, low church, broad church, the difference between dweeledge and tweedledee, the best way to sharpen a lead pencil, which end of a boiled egg to break first, the big end or the little end—less about these fundamental distinctions and more about such unconsidered trifles as common honesty, sincerity, purity, sobriety, charity, humility, unselfishness, benevolence, kindness, and self-sacrifice for the good of others,

and more of the golden rule, "Do unto others as ye would that others should do unto you"—if the ethical sermon of Jesus had received the weight of orthodox accent instead of the metaphysical creed of the Nicene fathers, would the unsavory spectacle confront us to day of the heads of "the system," and the biggest rogues on the stock exchange being numbered with sanctimonious church officials and the whole commercial world so honeycombed with lying and cheating that a man scarcely knows whom to trust? If instead of fighting over worthless dogmas and empty ceremonies and innocuous theories we had taught men that for selfishness and lying there is no heaven, and for self-sacrifice and truthfulness there is no hell, we would have shown them at least that we understood the spirit and teaching of our Divine Master. If instead of fixing our point of view in creed, dogma, sacrament, priest, church, we had commenced by fixing it in the mind of Christ, it would long since have dawned upon us with the force of a new revelation that the comprehension of mere doctrinal distinctions is of small importance as compared with a pure, true and noble life.

In justice, however, to the historic reformations of Christianity, they have nearly always been followed by marked ethical results, especially at the beginning. No great religious upheaval of the past has been merely theological and theoretical. The only exception that one recalls is the ecclesiastical reformation of the Romish church in England under the leadership of Henry the Eighth. Henry's new church had no better morals than the old sacerdotal concern out of which it came. Ecclesiasticism and politics, not ethics, figured in this reconstruction of the church by the much married "Defender of the Faith." But the German reformation under Luther quickened the moral pulse and raised the moral standards of European civilization. The Wesleyan revival which originated in a protest and reaction against the formalism, worldliness and carnality of Henry's Erastian establishment, was magnificently successful in the ethical fruits it bore on both sides of the Atlantic. Wesley and Whitfield, though intensely evangelical in doctrine, plead for "vital godliness and scriptural holiness" and higher moral ideals in the every day life of the people. They insisted with the ancient prophet that to walk humbly, deal justly and love mercy was the fundamental purpose and final goal of gospel faith and testimony. The moral civilization of two continents was raised to a higher level by this contention. The one grand result that still characterizes the Welsh revival is the elevation of the people to a level of moral consistency and personal purity never known in the principality before.

Our own religious movement has been no exception in respect to its ethical fruitage and the practical estimate it has placed on Christian character. The current reformation was more doctrinal

than Wesleyanism, and while it was less emotional its influence and tendencies were more distinctly ethical. It is quite true that our fathers frequently occupied the Sunday morning hour in refuting Calvinism, and the Sunday evening hour in an elaborate vindication of the scripturalness of immersion for the remission of sins, and also that their opposition to human creeds was largely from theological considerations; it is nevertheless true that they preached "practical sermons" during the week, and insisted at all times that life was more than dogma and deed better than creed. Applied Christianity was one of their strongholds. The writer often heard them say that a bad creed and a good life was better than a good creed and a bad life; that dogma, sacrament and ceremony, institution, ministry and public service, were all worthless unless in some way they wrought themselves into character and moral behavior. In communities where revivals were held evils were burnt out by the lightening of the gospel and wonderful changes brought about in the lives of the people. Wherever a successful protracted meeting was held irregularities were corrected, the open sores of neighborhood animosities and personal quarrels were healed, habits of profanity, obscenity and drunkenness frequently overcome, and the balm of Gilead skillfully applied, brought the people to a sane and reasonable life. Our pioneer evangelists were careful to appoint elders in the churches whose business it was, not only to teach the people and lead them in the way of righteousness, but to admonish the unruly, rebuke the wayward, discipline the lawless and as the last resort to expel the incorrigible violator of the law of Christ from the precincts of the holy place that the church might not be contaminated by the presence of evildoers. The leaders of our Zion up to the time of the civil war made an honest and courageous effort to keep the churches pure, to apply the ethical principles of the New Testament both to the individual and collective life of the people. It is frequently said that the next reformation will be ethical and sociological, not evangelical or theological. That depends. It ought to be said that all previous religious revolutions have been distinctly ethical and social in their best results, and that we have more to learn from the fathers on these points than from modern theorists. If social reformers are to organize the ethics of Jesus into the economic and industrial life of the people, such reform must find its basis and inspiration in a great evangelical revival of religion. Scientific formulae and abstract theories of justice and human rights can never burn out the selfishness and devilry in a community, or make room for sanity, love and a lasting sense of righteousness. Ethical reform and social theories, however infallible and useful they may be in themselves, unless their foundation and stimulus are evangelical and therefore deeply

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## Religious Life in the Light of Modern Psychology

Prof. Charles E. Corey

Not since the time when Schilling and Hegel threw off their wonderful systems has the philosophical world been in such a state of zymosis as it is at present. Things are in a process of fermentation. And this fact is evident to those who even only indirectly come in contact with the forces at work. No system or theory can claim for itself more than a partial acceptance. It is a day of tendencies rather than definite directions. The main drift of current has broken itself up into divers little streams, some of which, from appearance at least, seem to be flowing in opposite directions. Now it is an interesting and important fact that these various tendencies spring not so much from metaphysical sources as from the changing doctrines in the realm of psychology. The shifting of the psychological point of view has disturbed the upper atmosphere of philosophy, and is now making itself felt generally through the religious world. For this reason current philosophical discussion is largely psychological in nature, and it is to psychology we must go, in part at least, for the solution.

Among these tendencies three may be mentioned which have a direct bearing upon the religious life. The first is the growing disposition to look upon all mental life not so much as a state or condition of being as an active process, or what is now sometimes called functional psychology; the second is due to an analysis of religion which defines it in terms of emotion and will; and the third is a much less general tendency but one which has already shown itself in certain quarters and is rapidly gaining adherents, namely, to return to a restated form of pluralism. The first of these I shall treat sympathetically, the other two in the main negatively. To take them up in order.

Life is more and more defined in terms of activity, the static conception of reality is losing grounds on all sides, functional psychology is displacing or supplementing the analytic form and being in all spheres is receiving a more dynamic form of expression. This means that the phenomena of human consciousness are fundamentally active and that they are not understood until they are studied in the light of ends which they are consciously or unconsciously seeking to realize, that structural forms must be defined in terms of purpose or function. States of consciousness are now described as process and for the term content we have substituted the term activity. Human life, indeed all life, thus becomes translated into terms of active purpose and what cannot be so interpreted ceases to be considered real. "To be" no longer means mere existence in a quiescent or static sense. The psychology of experience reveals no such form of being. All that comes within the scope of man's experience appears as a process of change or becoming a change, however, that is directive or purposive. This is the condition of its being and when it ceases to act it ceases to be. It is evident at once that this puts the ideal of life in the sphere of action with its approximation to perfect function as a test of its reality. Life is not something to be obtained by sinking back into some Nirvana, as the orientalists believe,—such is the road to

death. Life is a call out into the stress and strain of the world's energy with its burdens, its joys, its sorrows. These experiences are not limitations to be transcended, nor illusions which meditation can ever remove. They are the expression of the spirit's life and aside from them the spirit has no life, has no reality. Our philosophy of life then is essentially Christian, rather than Buddhist, in that its promise of life lies in the direction of greater individuation and hopes for harmony and peace, not by way of denying the world, but by the road that leads out into the world's work. And the life that we have "we are to have more abundantly by doing the will of the Father."

Thus "voluntary psychology" results in a metaphysics of the will. And I should say that this functional way of viewing human life, with its emphasis upon its motor aspect is to-day perhaps the leading line of influence which psychology is exerting upon the religion. It is creating for us a new standard of evaluation—and one that demands that religion express itself in a life of service. All life is receiving this interpretation, and religion has not escaped it. In the light of it dogma and doctrine have taken a secondary place and creeds have been disintegrated by a latent individualism. Not what do you believe but what have you done is the question which the age is applying at all points. It is the touch-stone to a new orthodoxy. It is driving religion around the globe and belting the world with lines of service. It teaches us that a religion that does not move the will to act is not a real factor in life; it is a profession not a faith. This new norm is old in some respects;—we have always held to the doctrine of obedience and therefore of service but heretofore the sanction has been external and formal now it is interior and psychological.

This new standard of evaluation, i. e., the efficiency in the realization of ends, not only touches religion on its practical side but also provides a criterion of its truth. This test has, for some time, been applied to other phases of man's experience and with such success that it is now being pushed into the religious field and here it is giving some significant—and to me, highly satisfactory results. It does not attempt to take the person and teachings of Jesus away from their setting in history and by some process of analysis get at their truth. It simply judges them by their power to effect results or attain ends when set to work in the medium of human life. It asks for no external sanction or authority, upon which to base its claims; it simply demands that it be given a trial and be judged by its results. And certainly Christianity need have no fear for such an evaluation. It is literally saving the world. What greater or further proof do we need for its truth. To attempt to estimate the person of Jesus in any other way is to me a most irrational procedure and one which finds no parallel in any other aspect of our experience. That Jesus is the savior of the world is a fact, the grounds of which do not consist entirely in what occurred in and around Jerusalem centuries ago. Validity is something which cannot be borrowed in such fashion. No age can live solely on the convictions of another. Unless a faith carries within it power to rehabilitate it-

self in the heart of the age to which it comes no external sanction can save it from becoming a thing of the past. Jesus' miracles may have won followers from those about Him, to-day they are powerless to sustain his claims. But to-day millions of regenerated lives attest those claims in ways far more indubitable. Furthermore, this criterion is relieving the teachings of Jesus from much theological debris; debris which has all too long encumbered it. Into this, however, time does not permit us to enter. So much then for the practical phase of religion and its relation to the will.

But before leaving this aspect of the subject I wish to call attention to a danger which lies in a possible over-emphasis of the practical phase of religion, indeed it has already appeared. Religion should and must be practical but this concern with the immediate does not relieve it from the necessity of laying hold of the great mysteries of life and affirming with all of its power the truth in these eternal verities. Unless it thus grounds itself its services will soon become shallow and perfunctory, the emotions lose their fervor and the will its power to act. In the absence of a certain profound mysticism, which our age seems to have lost in its strenuous pursuit of ends and goals in its feverish activity and anxiety over immediate results, life may dry up at its source and its later process become sterile. Religion should not only impel man to alms-giving and to the service of his brother, but it must also bring an immediate and personal boon to his own soul—and this it can only do by keeping him in direct and vital contact with the true source of his being. This cry back to a deeper sense of personal reality has already its prophets, notably the mystic and poet Maeterlinck. Without this devout mysticism the spirit is without atmosphere, without a medium of life. Altruism is but a half truth. It must be ballasted by a strong individualism, otherwise life becomes meaningless. And with all of its honesty there is a good deal of shallowness in our modern altruism. It is well meaning and philanthropic, born of a sympathy that is tender to suffering, but the real significance of life is apt to lie below its level. We need a bit of the salt of Whitman and some of the disillusionment of Nietzsche to dispel the sentimentalism that has come upon us.

And the form of regeneration it will take will be a new individualism, not the individualism of selfishness but that springing from a more reverent and profound insight into the sacredness and mystery of the human soul. Religion and religion alone can perform this service,—and this it must do despite many adverse tendencies already at work in the social organism. There are many schemes and programs for reforming society, but religion is the only salvation for the individual. And it is to save him by pulling him out from the abstract generality, into which his life has fallen in its being made a means to impersonal ends and thus give him a worth and dignity of his own. Religion is the one aspect of man's experience that cannot survive being brought under the dominion of mechanism. In so far as this is done it will cease to be the well-spring that is to quicken the already too arid plains of his routine of life. In the midst of the mechanism in which man to-day lives re-



ligion's great task is to soften and keep tender his humanity—and to keep ever before him the fact that he also is a child of the spirit, that he belongs to another kingdom, one in which the only forces are ends and ideals and the only law the obligation to follow the inner light.

But I must turn to the second tendency noted above, namely, the disposition to define religion exclusively in terms of emotion and will. It is here that our psychological analysis determines the great question as to the relation of philosophy to religion.

Historically religion has ever been vitally related to metaphysics. It was Kantianism that split them asunder, assigning to each a distinct and separate sphere, relegating the former to the sphere of practical ends under the direction of an autonomous will and the latter to a region transcendently harmless. Religion, says Kant, has nothing to do with metaphysics, that the religious consciousness is not an ontological consciousness and is in no way involved in the latter.

Now the results of this assertion formulate themselves into a philosophy of religion of a certain type, but the truth of the assertion itself is a matter to be determined by psychological analysis. Whether or not philosophy and religion are to be related or just what the nature of that relation is to be depends, of course, upon what elements our psychology finds in its analysis of the religious consciousness. Kant's analysis excludes the intellectual or cognitive elements and makes religion a thing of emotion and will, thus relieving it from all dangerous contact with metaphysical speculation. Religion is limited to the practical sphere but in its very limitations, it is supposed to find a new fortification in that it is no longer dependent upon the objective truth of its own symbols. This is what he calls "doing away with knowledge in order to make room for faith"—and upon this dictum, variously interpreted, rest some of the leading tendencies of the day—and it is also this "dictum" which I wish to call in question. Kant performed a great service when he freed religion from the dogmatic intellectualism of the rationalists but he erred when he sought to free it altogether from the weakness of human thought. Religion cannot be rendered infallible by placing it beyond the pale of man's judgment. If he is to lay hold of it he must grasp it with human hands—weak and erring as they are. No infallible norm of life can ever lodge itself in human experience for in its very apprehension it receives the stamp of man's own judgment. The demand for an infallible experience is the most strange and impossible quest upon which man has ever set his heart. To obtain it he must transcend his limitations and with it he could never enter them again.

But if he has learned to look within for the guiding light, he has also learned that it is sufficient for the humble task of living, that it was placed there by the Father and that a brighter one would but blind his vision. No man's religion, if it is to enter his experience must receive its weakness and grow and develop with that same experience. It is neither possible nor desirable to remove it from man's cognition. Genetically religion appears with the process of conception and throughout its development remains more or less dependent upon that

power. Religion is bound up with the truth of man's thinking and man has only one truth, be it religious, scientific or philosophic. And this fact prevents it from ever being restricted to the emotions and the will.

The question is can religion dispense with its theoretical aspect and perform its mission by keeping within the realm of the immediate and the practical. Is it possible thus to sever it from all ontological theory? Kant and the Ritchleas say yes—that religion concerns itself with the will. Or in the words of Paulsen "its essence consists in a peculiar disposition of the heart" (Intro. p. 244), and that faith does not spring from the understanding but from the will. And Sabatier, who draws directly from Kant, asserts that the principle of Christianity is not a theoretical doctrine, that, "it is the gospel of salvation by the faith of the heart" (p. 267).

This reduction of religion to feeling and will must, of course, reduce its conceptions to symbols and poetic images. And this they are, in part, but to speak of them as merely such renders them purely subjective. No doubt religious conceptions or symbols arise much like those of the poet or artist. They differ, however, in one important respect in that the latter completely answer their purpose when they express their beauty, though merely ideal, whereas religious symbols have no value unless supported by the conviction that they represent something real, however imperfect may be that representation. A poetical image as such, need have no reference to an objective reality, but a religious symbol must shadow forth a truth that lays a hold of the world beyond. The spirit can not feed on symbols that are altogether metaphorical nor content itself with a knowledge that in no way reveals. How can we regard as practically true conceptions that are theoretically false or satisfy our souls with visions which we admit to be unreal.

The religious consciousness affirms a certain truth of reality. It has its birth in this very ontological relation—and no phenomenalist theory can ever effectually sever it from such bearings without destroying the source of its vitality. Man may, in certain connections, be persuaded to accept a subjective theory of knowledge but when it comes to his religious experience he refuses such a construction and demands that it represent an objective reality and this in such a way that it be in some measure a revelation of the truth. Religion is, and ever has been, the rock upon which theories of subjectivism, of whatever stripe, find themselves broken to pieces. In his religion man is always metaphysical. To question the objective reality here is simply to render the experience meaningless. No projection of the self into symbols that reveal nothing but its own creative activity can be the object of religious worship.

Hence, I repeat that the religious consciousness is essentially an ontological consciousness, that it lays hold of reality and therefore that in man's experience it is organically related to any theory which he may hold regarding the nature of that reality. And this position I believe to be supported by a psychological analysis of the genesis of religious experience. I am emphasizing this because at present there is a danger that our psychological analysis may so disperse religious experience as to obscure its more ultimate

reference to the Being of God. In other words the psychology of religion finds its completion only in a philosophy of the world ground, the ultimate interpretation of which is already involved in the religious consciousness. In our concern over the psychology of its phenomena we are overlooking its ultimate significance and are accepting notions of God which seem to me incompatible with the deeper meaning of that same experience and which can never fully satisfy the religious life.

Religion deals with ultimate values and cannot rest until they are grounded in a theory of reality which makes possible their maintenance and conservation. Indeed, it was its genesis in this very demand for the conservation of the value side of life. It lives by virtue of a faith in something that can, notwithstanding the disappointments and fluctuation of experience, give it poise and stability. Religion is born in the demand for a faith that shall supplement life's fragmentariness and complete it by providing that unseen reality which is to make it whole. Thus the being and nature of God is implicated in it no less than the being of man, and to be indifferent to the character of the former is equivalent to saying that that it is a matter of indifference whether the believer entertain as the ground of his religious life a conception of a benevolent Vishnu, a cruel Siva, or obeys Melek or Ashtarte, or adores Jehovah, or worships our heavenly Father. And yet, according to some of our contemporaries, it would seem that this objective reference of religion is an unimportant element, and may be ever so indeterminate, without injury to the worshiper or influence upon his life and conduct. Religion, they say, is a matter of the heart and the will, and has nothing to do with the objective construct of the intellect—and that Pantheism, Monotheism or Pluralism may alike serve as its ground. The position here advanced, however, is that we are to worship not only in spirit but also in truth. And when the fact of truth is introduced religion is at once pushed away from the shallows of subjectivism or positivism out into the open with no haven this side of the true and living God.

And in conclusion let me say that no form of Pluralism can ever be the object of the developed religious consciousness or satisfy the deepest longings of the enlightened spirit. I mention this because as many of you know, Prof. James of Harvard is experimenting with Pluralism and has already surrounded himself with a gallery of enthusiasts. So far the popularity of this theory is due to a supposed solution of the problem of freedom and also that it appears to safeguard certain moral interests; up to the present, it has not been seriously applied to the facts of the religious life—and it is just in such application that certain failure awaits it. The practical and immediate interests of man may suffer themselves to be broken up into a plurality of forms, but religion reaches through to the ultimate of life, and in its demand for synthesis it can stop nowhere this side of our universal and abiding experience, an experience which may be fitly expressed as a self-conscious self—and one which religion may look up to as Father.

To briefly summarize we say that Modern Psychology in its insistence upon the teleological nature of experience suggests that the test of its truth or reality is not to be found in any external or formal

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## The Church at Hiram, Ohio

E. B. Wakefield

The church at Hiram began its history as a Baptist church, called Bethesda, in 1808. It was the first church of any kind organized in Portage Co., and its membership was scattered through a half dozen adjacent townships. From the first it had a vigorous life, for men and women of firm faith had entered into it. At various meeting places its services, and especially its discipline, were well kept up; for the rude pioneer days gave large opportunity for lapses into heresy and immorality. But graver matters than these soon troubled the pool of Bethesda. A strong party arose, led by such men as Rudolph and Atwater, which showed a persistent desire to throw off the yoke of Calvinistic dogmas and cumbersome rules which were sacred to the heart of the dear old Baptist. On the 21st of August, 1824, at a meeting in the old South School House in Hiram, it was moved by John Rudolph, Jr., and carried almost unanimously, "to renounce the Philadelphia Confession of Faith, the Articles, the Constitution, and the Covenant of this church, and to take the Word of God for our rule of faith and practice." President Hinsdale says, "Brush Run had previously organized without articles, but Bethesda, so far as known to me, heads the list of 'Baptist churches that voted to lay articles aside.' There was a long struggle and appeals from both sides to the Mahoning Association, to which the church belonged; but in the end the minority withdrew and formed what later became the Baptist church at Garrettsville.

What might now be called the Hiram-Nelson-Mantua church, lying in three adjoining townships, developed most rapidly at the Mantua end. Here Rigdon, about 1827 began to preach once a month, and Bentley, Osborne, Scott, Bosworth and Thomas Campbell visited the flock. As Mantua grew strong for local work, Hiram-Nelson were fraternally dismissed to an independent existence. In 1828 Symonds Ryder, a pioneer in Hiram and a natural leader among men, heard the preaching of Bosworth and Campbell, and responded to it. More than any other, he shaped the history and character of the Hiram church. He was vigorous in brain, blunt in honesty, and morally in earnest. Really, he was a great man. The only weakness he was ever known to show was in bowing briefly before the pretentious claims of Mormonism. This strange delusion struck Hiram almost at its advent with something of force. There were reasons for it. Sidney Rigdon, once a Baptist preacher, then a Reformer, and always a visionary, was highly regarded by the brethren. It is too much to say that he was greatly trusted by the leaders of the Reformation, but he assuredly was a speaker of power before the people. He was probably mainly the inspirer and creator of the whole Mormon movement. The first success of the movement may be accounted for by the tact and talent of Rigdon, the imposing presence and cunning of Smith, the retaining of much New Testament form in Mormon practice, and the fact that so large a part of these frontier communities were anchored to no firm and intelligent faith.

For a time the Ark of the Latter Day Covenant was set down on Hiram Hill; but one night in March, 1832, a crowd of angry citizens from the region round about took the Prophets Smith and Rigdon

from their house and tarred and feathered them, and the ark was speedily removed to Kirtland, never to return. No historian can justify their act of violence. It can only be said there was much to excite it.

The Mormon episode did not disrupt the Hiram church; it grew, as a fact, more determinedly, and in 1835 the Hiram-Nelson combination was dissolved, part becoming the church at Garrettsville, and part the church proper at Hiram. Symonds Ryder was chosen elder and for a quarter of a century he led the church staunchly and sturdily. When the "Institute," which became Hiram College, was founded in 1850, A. S. Hayden became associated with him in the eldership, and something of the blunt honesty of the one, and the gentle fidelity of the other, we may hope impressed themselves forever on the character of the school. Since the coming of the college Hiram has mostly been a pastorless church, Hawley, Hayden, Dean, Frost and Wharton holding their office only for brief periods. The preaching has usually been done by men connected with the college. From '57 to '64 Garfield, Rhodes and Everest mainly supplied the pulpit; from '64 to '70, Thompson, Weston, J. M. Atwater, Dr. L. L. Pinkerton, and especially Dr. S. E. Shepard; from '70 to '82, President Hinsdale was a main supply, assisted at the last by Prof. S. C. Pierson; in '82 Prof. B. S. Dean took charge of the work, and as chairman of the Board of Officers he has since guided the church more than any other. With respect to the congregation he is fidelity itself, and the new church is more owing to him than to any other. In '88 President Zolars came, rendering large service to the church; and in '96 the coming of McDiarmid brought one we loved to hear till he was called away. The "protracted meeting" has had a large place in the history of the church, and the list of strong men who have labored here is too long to repeat.

Twice the house of worship in Hiram has been burned—in 1856 and in 1897. We have for nine years used the auditorium of the college as a meeting place,

but we had grown hungry for a church home, and May 27, when we went to the new house, was a welcome day. The house is fully equipped for every kind of work. It cost \$170,000, and all is provided for. We think the audience room beautiful. Bro. A. McLean gave us two noble sermons; and we trust the opening day may be prophetic of the sweet faith and fellowship that shall always abide there.

### A CARD OF THANKS.

The new Hiram Memorial church was dedicated to the worship and service of God on the 27th day of May, the ninth anniversary of the burning of the old church. The beautiful structure with furnishing has cost nearly \$18,000. About one-third of that amount has come from alumni and other friends outside of Hiram. More than 300 contributors are represented. The offerings have come from a score of states and from missionaries on the foreign field. Some have been large and generous gifts. Some have been small yet generous gifts. Less than \$4,000 remains to be paid on the building, and that is practically provided for by outstanding subscriptions.

Through the kindness of Mr. Carnegie and Brother Abram Teachout of Cleveland an organ is also provided for and will be placed in the church at an early day.

In behalf of the Hiram church and community, who have themselves done heroically, I wish to convey to our friends, one and all, our earnest appreciation of their aid. We gratefully accept it as a trust to be used in the furtherance of the Master's kingdom on earth.

B. S. Dean.

Among the attendants of Disciples of Christ at the State Sunday school Convention at Kankakee last week were: Finis Idleman, Paris; S. E. Fisher, Campaign; H. J. Reynolds, Saunemin; J. G. McNutt and his Sunday school superintendent of Sullivan; Miss Pearl Belting, Mattoon; Miss Artebiern of Kansas; Miss Morris of Tuscola; Brother and Sister Miller of Shelbyville and Will F. Shaw of Chicago.



Christian Church, Hiram, Ohio.

## The Famine in Japan

### The Foreign Committee of Famine Relief.

Japan is frequently visited by great calamities—earthquakes, tidal waves, pestilences, great fires and famines. The northeastern part of the empire suffers less from earthquakes, but tidal waves, famines and floods come often. During my first year in the Sendai District, a tidal wave destroyed 10,000 lives and a great amount of property. In the third year a flood destroyed the crops in the greatest river valley in the region and famine resulted. In 1902 another famine caused great distress. In 1904-5 the Russo-Japan war added a great load of suffering, misery and loss.

Early in the fall of 1905 it became evident that the rice crop in the three provinces of Miyagi, Fukushima and Iwate was in danger. Cold, cloudy weather came when warm, sunshiny weather was required, as week by week went by, the government estimates showed poorer averages and when harvest time came, then it was seen that there was a tremendous failure and that a famine was upon the poor people.

The American missionaries on Thanksgiving day, in the Thomson Memorial Home, appointed a Committee of Famine Relief. This committee was afterward enlarged by inviting a representative from England and France to join with us in this work, so that the committee was composed of five Americans, one Englishman and one Frenchman, all Christians. We at once began to study the conditions, interview the authorities and then issued an appeal to the foreigners in Japan and to the world. Immediately funds began to come in and relief was started, so that in the coldest, worst time, the first help that came to the suffering poor was from our committee. The committee is now making its fourth distribution, in all about 100,000 yen, and has relieved thousands.

Besides what we have done directly, our committee informed the whole world of the conditions, gave reports and started a great stream of international sympathy and benevolence flowing into

the three afflicted provinces. The Empress-Dowager of China saw a translation of our appeal and contributed 150,000 yen. The movement in England and Germany started on information given by our committee. Our committee was not only a distributing agency, but a great information bureau. But it was in America that our information was used to the best advantage, and nearly 400,000 yen has come from that great sympathetic people. We also moved Japan, so that newspapers, charity organizations and individuals were aroused to help their own people and about 500,000 yen has been contributed. About 1,000,000 people have been receiving aid. The warm weather relieves conditions very much, but help must be given while the new crop is being planted and silk culture is in progress.

The Japanese pastors of Sendai organized and with the pastors in other places raised about 8,000, besides much clothing, rice and supplies for school children. A good many contributions have come from our own brethren in America and Canada. Most of our churches in Japan took up offerings and collected supplies. Brothers Takagi, Hasegawa, Kawamura and Egawa have worked well and have brought much relief. The Lord will bring good out of this calamity.

M. B. Madden.

Sendai, Japan.

### RECENT SERMON SUBJECTS.

Earl M. Todd, North Tonawanda, N. Y.: "The Blight of Commercialism."

N. H. Robertson, Colfax, Ill.: "The Call of the Cross."

Edward Scribner Ames, Hyde Park, Chicago: "Heaven."

I. J. Cahill, Central, Dayton, O.: "The Lost Bible."

Lewis R. Hotaling, Catlin, Ill.: "The Autobiography of St. Paul."

E. Everett Hollingsworth, Acworth, Ga.: "The Giant Foes in Our Promised Land."

A. L. Ward, Boston, Mass.: "The Manliness of Jesus."

R. L. Handley, First church, Chicago: "The Heavenly Vision."

Evangelist J. Will Walters and Charles E. McVay, singer, will conduct a meeting at Niantic, Illinois, beginning the fore part of October.

Charles E. McVay, song evangelist, can be secured for one or two meetings during the summer by addressing him at his home, Benkelman, Nebraska.

Commencement week at Iowa Christian College, Oskaloosa, Iowa, includes the baccalaureate sermon by S. H. Zendt, a musical recital by Miss Hattie M. Saunders and class day exercises on June 6.

### THE POST DISCOVERY. A Revelation in Human Food.

Previous to the discovery of the Post process of changing the starchy part of Wheat and Barley into a form of sugar, many people suffered from what is known as starch indigestion.

That was shown by gas and all sorts of stomach and bowel trouble, (sometimes ending in appendicitis) brought on by the undigested starch in wheat, oats, white bread, cake, puddings, etc., etc.

Nature ultimately punishes anyone who continually takes some medicine or drug to smooth over or nullify bad conditions of the body. The only safe way to cure such is to correct or remove the cause. Therefore it was plain to Mr. Post, in working out his discovery, that people who show some weakness in digesting the starchy part of food, (which is much the largest part of all we eat) must be helped by having the starch digested or transformed before being eaten. And of course the safest and truest way to do this would be to imitate nature and avoid all chemicals or outside and unnatural things. The body digests the starchy food by the following process: first the moisture or juices of the mouth and stomach, then warmth or mild heat, which grows or develops diastase from the grain. Time is also an important element and when all work together and the human organs operate properly the starch is slowly turned into a form of sugar, as it must be before the blood will absorb it and carry the needed energy to different parts of the body. Of course if the body fails to do its work perfectly trouble sets in.

So in the making of the famous food—Grape-Nuts—moisture, warmth and time are the only things used to turn starch into sugar, thus imitating nature and keeping the human food in original purity, free from outside things and just as Mother Nature intends it shall be kept for advantageous use by her children. The food is fully cooked at the factories, and is crisp and delicious with a little thick cream poured over.

It can be softened for people with weak teeth, but is most valuable to others when it must be energetically chewed, thus bringing down the saliva from the gums to go to the stomach and help digest the entire meal, besides the use of the teeth strengthens and preserves them. Nature blesses the parts of the body that are used and not abused. Grape-Nuts food brings peace, health and comfort when people are in despair from any one of the ills resulting from undigested food.

Read the little book, "The Road to Wellville," found in pkgs. "There's a reason."



Foreign Committee of Famine Relief.

Standing, left to right: M. B. Madden, U. S., Church of Christ; G. A. Forrest, England, Episcopalian; Wm. Axling, U. S., Baptist. Seated, left to right: J. H. DeForest, U. S., Congregationalist; C. S. Davison, U. S., Methodist; W. E. Lampe, U. S., Reformed Church; C. Jacquet, France, Roman Catholic.



## THE PROPHETS AND THEIR MESSAGES.

[Early in April Professor Willett delivered a course of lectures in the Euclid Avenue Christian church, Cleveland. The subject of the course was "The Master Writers of the Bible." In this list Isaiah and Jeremiah were included. The following letter from Bro. Robert Moffett of that city refers to these lectures. Editorial comment will be found elsewhere—Editors The Century.]

Cleveland, O., April 16, 1906.

Dear Bro. Willett:

Let me personally thank you for the lectures I heard you deliver in the Euclid Avenue church last week. They were instructive and entertaining. I once listened with pleasure to a lecture by Dr. Cook on the question, "Does death end all?" without drawing on the Bible for evidence. The lecture was very forceful and interesting, though incomplete. So also your lectures, dealing chiefly with the man side of Bible prophetic and apostolic heroes, showed us many details concerning the human environment of these great men. It is to me very interesting to see these heroes so vividly portrayed as men, and how the human environment entered into their work. Perhaps I do injustice to Dr. George Adam Smith when I say that his book on the prophets of the Old Testament leaves the impression that they were simply preachers of a high order for their times, raised up by the providence of God like Luther, Wesley and others for later times. I can hardly think this is your view, although you gave some strong hints to this effect. That they were preachers, reformers, patriots, statesmen, annalists, pastors, politicians and exponents of the Law is well known to every Bible reader. But they were more. Their most essential characteristic was in revealing God's will to man. A Bible prophet, endowed with the prophetic gift, was one who spoke the word of God by what we call inspiration. "All Scripture"—specially that which "makes wise unto salvation through faith in Jesus Christ"—"is inspired of God." "No prophecy of the Scripture is of any private interpretation \* \* for it came not by the will of man, but holy men of God spake as they were moved by the Holy Spirit." In fact all the marvelous history of Israel, all the prophetic utterances concerning the coming Messiah and his kingdom, all the wonderful providences characteristic of the history of this people, and characteristic of no other people, all these and more connect themselves, directly or indirectly, with the divine promise to Abraham, "In thee and thy seed shall all the families of the earth be blessed." Any investigation of these writings will fail of a correct conclusion if he leaves out this fact. Paul says God spake by these prophets in times past. Now he speaks by His Son—not "a son" as you render it. Nehemiah records the confession of returned Israel, in which he says, "Thou didst testify against them by thy Spirit in the prophets." Stephen said the people resisted the Spirit when they maltreated the prophets. These chosen men of God were conscious of the presence of this Spirit. See the oft repeated phrase, "The word of the Lord came unto me saying." Paul was conscious of the difference between "his own judgment" and a "commandment of the Lord." He said "we have received the

Spirit which is of God, that we may know the things freely given to us of God, which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." I think this inspiration was given to the extent that was necessary. Sometimes it came in words, sometimes in visions, sometimes in thoughts and sometimes a providential superintendence; but whatever the manifestation or fruitage, the result is the Word of God.

I have not said this because anything in your lectures made me think you were "way off" in these fundamental truths, but because I think your lectures would be improved by a positive recognition of them. To us older preachers there are some fixed facts that constitute the foundation of the superstructure. Let me name some of them in a few brief sentences: There is one living God, all wise and all powerful, who gave His only begotten son—Jesus the Christ—to make the supreme and necessary sacrifice of his life on the cross for the world's redemption, and went down into the dark grave, arose from the dead, and ascended again to his Father, and ever lives to make intercession for us. This God spoke to the fathers of Israel by the prophets, and now to the whole world by His son and his chosen apostles.

The Bible contains a sufficiently full record of His revelations, to which no human wisdom can add, and from which no human presumption should dare to take away.

We have no objection to verbal or historical criticism eliminating the mistakes which may have crept into the record by erring human hands, but any investigation, philosophy or criticism which directly or indirectly subverts these and other fixed facts, saps the very foundation of the Christian religion; and any preacher whose voice leads that way should get out of the pulpit. The professor of any department of Biblical theology in school or college, who doubts the miraculous conception or the literal resurrection of Christ (among the best fortified facts of history), is wholly unfit for his chair. This is our conclusion from which we cannot be moved. You might as well try to convince us that two plus two make five. Of some other things suggested by your lectures, I may write again.

Truly and fraternally yours,

R. Moffett.

## A PROPOSED COMPREHENSIVE HISTORY.

Nearly forty years ago I began to accumulate material for writing a comprehensive history of our religious movement. Owing to other pressing engagements, as well as various circumstances over which I had no control, the work from time to time has been delayed, but never entirely abandoned. Recently I have been urged by several eminent men in our ranks, in whose judgment I have great confidence, to continue this work to completion, and consequently I have about made up my mind to give earnest attention to this important matter, so that the work may be ready before our centennial meeting at Pittsburg in 1909.

Now what I want is the aid of my brethren; for without this the work cannot be made all that it should be. We have already a few very valuable histories, when looked at from the proper point of view, but it will be readily con-

ceded by even the authors of these books that they do not treat our religious movement in such a comprehensive way as to meet all the conditions of the case. Mine will comprehend the whole movement in its genesis, character, development and influence. It will deal with the principal men and women who have been the chief actors in the movement, and will aim to weave around these the great events and facts connected with the growth of the movement. In short, it will aim to produce an exhaustive treatment of the principles and aims, the facts and circumstances, the failures and triumphs, as well as the present position of the Disciples as they are related to the world and to other religious bodies which now make up the sum total of what is called Protestant Christendom.

Now will my brethren everywhere help me with this great work? I have practically given up many of my other engagements and literary labors, and will devote myself almost exclusively to the accomplishment of this great and responsible task. If I have the help that I desire, and am spared for this labor, I hope, by the blessing of God, not to disappoint the reasonable expectations of my brethren. Help can be given me in the following ways:

(1). By sending me brief anecdotes and incidents connected with the lives of men and women who have been prominently connected with our religious movement. These need not be men or women of national reputation. Often it has happened that whole neighborhoods have been influenced by men scarcely known outside of these neighborhoods, and yet the aggregation of these influences is what has helped on our religious progress. In all cases where the matter sent me is used as written, due credit will be given, and where simply reference is made, the source of my information will be acknowledged.

(2). Books and papers in any way connected with our movement will be gratefully received, and after I have finished them, they will be returned to those furnishing them, if this is desired. I would be glad to have files of our religious papers, or even single papers or magazines, especially down to the year 1890, though any since that time will be very acceptable. Send photos, portraits, etc., of eminent actors.

(3). Any suggestion with respect to the scope and character of the work will also be gratefully received.

All communications should be addressed to me as follows:

W. T. Moore,  
Columbia, Mo.

## THE EUREKA COLLEGE COMMENCEMENT WEEK.

June 10-14, 1906.

Sunday, June 10—11 a. m., baccalaureate sermon, J. M. Philpott, St. Louis, Mo.; 8 p. m., ordination services. Monday and Tuesday, June 11 and 12—Final examinations. Tuesday evening, June 12—8 p. m., annual contest of the literary societies. Wednesday, June 13—10 a. m., senior class exercises; 2:30 p. m., alumni reunion address, "The College Man in the World," A. E. Cory, Lu Cheo Fu, China; 8 p. m., concert School of Music. Thursday, June 14—10 a. m., commencement address, "Democratic Culture," Charles Zeublin, Chicago, Ill.; 2:30 p. m., reunion of literary societies; 8 p. m., president's reception.

**WOULD YOU?**

Could you keep the tints of spring  
On the woods in misty brightness,—  
Keep the half-veiled boughs a-swing  
To the linnet's flitting lightness,—  
Through the birch leaves' rippling green  
Hold the maple-keys from dropping,—  
On the sward with May-showers clean  
Cheat the violets into stopping:

Could you make the rosebud's lips  
Vow to be a bud forever,—  
From the sedges' wavering lips  
Bid the dewy pearl drop never;  
Could you make the sunrise hour  
For a lifetime overbrood you;  
Could you change the year's full dower  
For its first faint promise—would you?

Though a bubbling cup we quaff,  
Fresh from sunny founts of morning,  
When the world is all a laugh,  
And a welcome without warning:—  
At life's Cana-feast, the guest  
Lingering on, with thirst unsated,  
Finds a later draught the best:  
Miracles—when thou hast waited!

Thought must shade and sun the soul  
With its glorious mutations:  
Every life-song is a whole  
Sweeter for its variations.  
Wherefore with your bliss at strife?  
'Twas an angel that withstood you!  
Could you change your perfect life  
For a dream of living—would you?  
—Lucy Larcom.

**A WISE PRESCRIPTION.**

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescriptions at the end: "Madam, what you need is to read your Bible more!"

"But, doctor," begun the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from to-day." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set her-

self conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said, honestly. "I feel like a different person—I hope I am a different person! But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—Forward.

**THE ENGLISH LANGUAGE.**

English is said to be one of the most difficult languages in the world for a foreigner to learn. The verbs and prepositions are particularly puzzling. A professor in Columbia School of Mines tells of the troubles of a Frenchman with the verb "to break."

"I begin to understand your language better," said my French friend, M. De Beauvoir, to me, "but your verbs trouble me still. You mix them up so with prepositions."

"I saw your friends, Mrs. Berky, just now," he continued. "She said she intends to break down her school earlier than usual. 'Am I right there?'"

"Break up her school, she must have said."

"Oh, yes, I remember; break up school."

"Why does she do that?" I asked.

"Because her health is broken into."

"Broken down?"

"Broken down? Oh, yes. And indeed, since fever has broken up in her town—"

"Broken out."

"She thinks she will leave it for a few weeks."

"Will she leave her house alone?"

"No; she is afraid it will be broken—broken—how do I say that?"

"Broken into."

"Certainly; it is what I meant to say."

"Is her son to be married soon?"

"No, that engagement is broken—broken—"

"Broken off."

"Ah, I had not heard of that."

"She is very sorry about it. Her son only broke the news down to her last week. Am I right? I am anxious to speak English well."

"He merely broke the news; no preposition this time."

"It is hard to understand. That young man, her son, is a fine young fellow—a breaker, I think."

"A broker and a fine fellow.—Good-day."

So much for the verb "break."



**An April Shower.**

Little Johnnie leaves his playthings in the rain and they proceed to look for shelter.—Courtesy of the Baptist Argus.

**ANOTHER PREACHER ADDED TO OUR RANKS.**

The historic Mt. Byrd Church invited the writer to officiate at the ordination of ten officers—four elders and six deacons and also to set apart to the work of the ministry one of their own number, W. E. Snyder.

Bro. Snyder grew up in this congregation. His people have been for many years prominently identified with the congregation known so well in connection with Frank G. Allen, of sainted memory. He is a graduate of Hanover College and has been for a number of years a very effective speaker. The Mt. Byrd people are unanimous in their desire that he shall serve them as minister of the word and with his family he will move at once into the new parsonage, built recently at a cost of about \$2,500.

A fitting climax of the solemn and impressive ordination service was the coming of Sister Snyder into the church with her husband. She is a daughter of Hon. W. O. Coleman, a young woman of fine mind and character, and will make a most useful helper in her husband's work for the Lord.

She was a member of another religious body and useful in her former fellowship. Mt. Byrd has had many days that have been marked in her history but it is probable that none will stand in bolder outline in the memory of the people than May 29, 1906.

H. W. Elliott.

Sulphur, Ky., May 31, 1906.

E. P. Wise is getting a good hold on his new work at East Liverpool, Ohio. A building enterprise is not the least of his tasks.



# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

The new church at Petersburg, Va., was to have been dedicated by Herbert Yeuell June 3rd and followed with a short meeting, but owing to delays in construction the dedication will not occur until August. This church is the direct result of a five weeks' tabernacle meeting, held by Bro. Yeuell last July. Chas. B. Richards, the energetic pastor, writes glowingly of the prospects and reports frequent additions.

H. S. Saxton will assist H. O. Breeden in a short meeting at Des Moines, after which he and Mrs. Saxton will join Evangelist Herbert Yeuell for a six or eight weeks' campaign in the Park theater, Manchester, New Hampshire. Bro. Yeuell speaks highly of Bro. Saxton's work at Winston, N. C.

C. C. Bentley, recently the pastor of the Hanford church, has been called to become the assistant pastor of the Magnolia Avenue church of Los Angeles, Cal. This marks a distinct advance in the work of the church and augurs larger things for Los Angeles.

The baccalaureate sermon of the commencement exercises of Campbell-Hagerman college, Lexington, Ky., was preached May 27 by M. M. Davis of Dallas, Tex. The commencement address was delivered by Peter Ansle of Baltimore. There were twenty-eight graduates.

In another column will be found a statement of the proposed comprehensive History of the Disciples of Christ by W. T. Moore. No living representative of the Disciples of Christ is better qualified to produce such a work than the man who sat under the teaching of Alexander Campbell, represented us abroad, was editor of one of the greatest religious journals of England and has been foremost in the councils of the Disciples of Christ for a number of years. Brother Moore has had something to do with nearly every great movement, missionary, educational and otherwise, which has advanced the kingdom of God through the work of the Disciples of Christ. We hope the brethren everywhere will write him at once in regard to this important matter.

The receipts of the Foreign society to June 1st or for the first eight months of the missionary year amounted to \$128,443, a loss of \$45,750. The receipts for May amounted to \$17,872, a gain of \$2,810. The chief loss is in annuities which amount to about \$11,000. There is a gain in all the regular receipts.

Let the Children's Day offering be sent promptly to F. M. Rains, Sec., Box 884, Cincinnati, O. Be careful to give the local name of the school when different from the postoffice.

S. W. Crutcher preached the baccalaureate sermon before the high school of Braymer, Mo.

Among those baptized in the great Spiegel-Sturgis meeting in Jackson, Miss., was Bro. Sturgis himself, he having been a member of the United Brethren church. A second church has been organized with about 40 members and M. F. Harmon is pastor. The meeting continues. Brother O. P. Spiegel is to hold meetings in Texas from June 17th to August 5th, one a camp meeting.

At the Ohio convention recently S. H. Bartlett, corresponding secretary, announced his retirement from that position at the end of the next year. He

has been for the past seven years one of the most efficient state secretaries in the land. He will probably re-enter the pastorate.

O. G. Blackwell has resigned at New Vienna, Ohio.

Among the Disciples in attendance at Yale University this year were H. O. Pritchard of Shelbyville, Ind., and Verle Wilson Blair. Both of these men received the D. B. degree from the Divinity School. V. B. Blair has been called to the pastorate of the church at Greenfield, Ind. This is a splendid church and such a union gives promise of great success.

J. F. Stone has resigned at Dixon, Ill. During his successful pastorate of two years there were 274 additions to the church, which doubled the church membership. There has been a proportionate increase in the offerings of the church.

The convention of the Third district of Illinois met at Lewiston May 20. In the matter of attendance, the character of the sermons and addresses the convention was a notable success. The report of the secretary showed that 58 churches in the district had contributed \$681; two new churches were organized at Colmer and Moline, and five churches were revived.

The Southern District Missionary convention will meet at the Broadway church, Pueblo, Col., June 12-13. M. M. Nelson is president of the district, J. A. Shoptaugh, secretary. Among other speakers who have a place on the program are Dr. B. B. Tyler and Dr. Olivia Baldwin.

The memorial day sermon preached by W. H. Bagby of Missoula, Mont., is quoted in full in the daily press of the city. The sermon was a protest against commercialism and kindred evils in the body politic.

George B. Van Arsdall delivered the Memorial sermon at a union service at Cedar Rapids, Iowa. The sermon was widely quoted in the press of the city.

The Sunday school of N. Tonawanda, N. Y., observed Children's Day with a special program of unusual interest and dignity. A special feature was an address by the pastor on "The Legend of the Seven Stars."

The North Idaho Christian convention meets at Gifford June 14-24. The convention partakes of some of the features of a camp meeting, promising a rich program for all who attend.

There is no Church of the Disciples in the State of New Hampshire. An effort will be made to organize one this summer in Manchester, the largest city of the state, having a population of 75,000. The largest theater has been rented for the month of July and Herbert Yeuell, assisted by Harvard S. Saxton and wife, will begin a work from the ground up. Efforts to find any Disciples in the city have been fruitless. The evangelist desires the names of Disciples who have gone to New Hampshire. He may be addressed at 1336 Harvard St., N. W., Washington, D. C.

## MISHAWAKA (IND.) NEWS.

I preached the annual memorial sermon to the G. A. R. at the morning service yesterday (May 27). At night, delivered the baccalaureate to the graduating class of the high school to an audience of 1,000. Seven accessions at regular services since April

1st; 118 since Jan. 1st. Since April 1st have preached to the orders, Knights Templar, I. O. O. F. and K. of P. Our audiences are uniformly good at all services. Interest promises to continue during summer. Home missionary offering \$66.60, largest in the history of the church. Burned another note Sunday morning, thus accounting for \$100 more of debt on church. We are contemplating putting in a pipe organ this summer. EDWARD O. TILBURN, Minister.

## KANKAKEE S. S. CONVENTION.

Among the many Disciples we met the following of our preachers, teachers and superintendents: L. E. Chase and C. B. Hauger of Armington; Ira Hanes and Alice Hornback of Pittsfield; Mrs. Eva M. Stocker of Macomb; Guy B. Williamson of Jacksonville; F. A. Miller and wife, Charles Bloom, Rantoul; H. J. Reynolds, Camp Point; Charles Coleman, Chanderderville; Mrs. E. S. Wheatley, Du Quoin; H. O. Smith, Minier; E. M. Mulliken, Humboldt; Arthur Key, J. G. McNutt, Sullivan; W. W. Vose, London Mill; Herbert Akers, Newman; Mrs. Bell Warren, Tuscola; C. F. Gaumer, Pottsville; W. D. De Weese, Bloomington; Finis Ideman, Prof. A. L. Shellenberger, Mrs. McCarty, Paris; J. L. Thompson, Decatur; C. H. Ireland, Washburn; Mrs. F. J. Marxson, Mattoon.

And the Bible study addresses by our own State Superintendent of S. S., Marion Stevenson of Chicago, were among the very best talks on the program, and were received with great favor, attention and applause by the entire convention.

WILL C. KENNER.

## KNIFED.

Coffee Knifed An Old Soldier.

An old soldier, released from coffee at 72, recovered his health and tells about it as follows:

"I stuck to coffee for years although it knifed me again and again.

"About eight years ago, (as a result of coffee drinking which congested my liver) I was taken with a very severe attack of malarial fever.

"I would apparently recover and start about my usual work only to suffer a relapse. After this had been repeated several times during the year I was again taken violently ill.

"The Doctor said he had carefully studied my case and it was either 'quit coffee or die,' advising me to take Postum in its place. I had always thought coffee one of my dearest friends, and especially when sick, and I was very much taken back by the Doctor's decision for I hadn't suspected the coffee I drank could possibly cause my troubles.

"I thought it over for a few minutes and finally told the Doctor I would make the change. Postum was procured for me the same day and made according to directions; well, I liked it and stuck to it and since then I have been a new man. The change in health began in a few days and surprised me, and now, although I am seventy-two years of age, I do lots of hard work and for the past month have been teaming, driving sixteen miles a day besides loading and unloading the wagon. That's what Postum in the place of coffee has done for me. I now like the Postum as well as I did coffee.

"I have known people who did not care for Postum at first but after having learned to make it properly according to directions they have come to like it as well as coffee. I never miss a chance to praise it." Name given by Postum Co., Battle Creek, Mich.

Look for the little book, "The Road to Wellville," in pkgs.





# AT THE CHURCH.



## SUNDAY SCHOOL LESSON

International Series  
JAMES N. CRUTCHER  
THE TRANSFIGURATION.

Luke 9:28-36 Lesson for June 17.

Mount Hermon, nine thousand feet above the level of the sea, and only a few miles north of Caesarea Philippi, or some adjoining spur, is generally believed by scholars to have been the place where the incidents of the transfiguration transpired. In the previous lesson Jesus told his disciples that the way of the kingdom was the way of the cross, and yet they evidently did not understand him. We find that even upon the transfiguration mount Jesus was misunderstood by his chosen followers. From the moment of the transfiguration they no longer lacked faith in him, in his mission, and in the ultimate triumph of his program. They did not always understand him, but they believed in him, and longed for the better day which he so confidently prophesied. Here on the mountain they saw the power of the law and the dignity of prophecy, and heard the voice of God. It gave new meaning to life, and hope and love. It gave wings to faith, and the disciples received the words of Jesus as "one having authority."

Jesus followed his "sayings concerning his death and resurrection, and their attending gloom, with an invitation to three of the disciples to accompany him to the mountain for prayer. "And as he was praying, the fashion of his countenance was altered." "It would appear that the light shone not upon him from without but that it shone out of him from within; it was one blaze of dazzling, celestial glory; it was himself glorified." Matthew says that his garments "became white as light," while Mark declares that they "glittered." While the burial place of Moses was unknown, and Elijah was drawn out of sight in a chariot of fire, they now appear in bodies celestial, and talked with the other man, also garbed in the raiments eternal. The vision made a very profound impression upon the three disciples. Peter the impetuous, always ready with a word, asked why it would not be proper to build three tabernacles to the three leaders who appeared in heavenly robes—bodies that death could not harm. As if to rebuke Peter, the company became enveloped in a cloud, and heard the voice of Omnipotence, "This is my beloved Son, hear ye him." A cloud has frequently been the symbol of divine presence. (See Ex. 13:21; 14:19; 40:34; I Kings 8:10-11.) Peter speaks of the cloud that overshadowed them on the mountain as "the excellent glory."

Peter hears a confirmation of the confession which he had made in Caesarea Philippi, and he never forgot it. Almost a generation later, says Geikie, when he wrote his second Epistle, the remembrance of this was as vivid as ever. "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory." Moses and Elijah, law and prophecy, must henceforth pay tribute to Jesus. He is to have "all authority." The "pedagogue" (Gal. 3:24) had finished his work, prophecy had met fruition in the living, saving Lord, and both were now to be laid aside. Both were "filled full" in Christ. He was their completeness. In him they were finished.

Mount Hermon is not the only place where men have been made to see "Jesus only." All through race life and individual history it is so. Men who ask to have God fully known to us find "Jesus only"; no one else can say, "He that hath seen me hath seen the father." Seekers after truth and wisdom, asking for a perfect teacher find "Jesus only"; he alone imparts the abso-

### ONE FARE FOR ROUND TRIP.

Plus \$1.00 from Chicago to Boston and return, via Nickel Plate Road, May 31st to June 9th, inclusive. Also excursion rates via New York City. Extended return limit July 15th. John Y. Calahan, General Agent, Room 298, 113 Adams St., Chicago.

lute principles for guidance in human life. Aspiring, struggling souls inquiring for a perfect example, find "Jesus only." William Cullen Bryant spoke for all men when he said, "We have in the founder of the Christian religion a pattern of conduct pre-eminent above all others, a character of absolute and faultless perfection." And Andrew Fuller, dying, said, "I have such a hope that, with it, I can plunge into eternity." This is the hope that Jesus brought, and this the hope that he gives to-day. All other religions, all cults, all theories, must pass away. They shall fade into nothingness. Jesus lives. His example abides. His hope shall never die until it shall be complete in the glad fruition of the better day.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

### THE GLORIFIED LIFE.

Topic June 17: Ref. John 17:1-10, 22-24.

This great high priestly prayer of Jesus is among the loftiest utterances that ever fell from the lips of man, or the Son of God, manifest in the flesh. It marks Him as divine indeed, or all prayer is a mockery, holiness a hollow pretense, love a sham, faith a fraud, hope a delusion, and human life a despair. If this One, who thus prayed to the Father, in such phrases as only holy lips could have learned on the bosom of Infinite Love, be not the Son of God, then men may well despair of ever becoming such, or of knowing the Father. Daniel Webster said the Sermon on the Mount and the Lord's Prayer always assured his heart that the Bible is divine. The Master's unapproachable prayer recorded in the seventeenth chapter of John makes assurance doubly sure to my heart that He was divine. It cannot be that these words are the idle vapors of hypocrisy or of a deluded fanatic. Sanity speaks in every sentence. The Spirit's cry is in every word, the Soul's yearning in each aspiring utterance, deep as the infinite, yet simple as the breathings of a trusting child. Surely this is the Son of God in prayer!

And His was and is the glorified life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom He hath sent." If we have not eternal life in Him, if His words be not indeed the words of eternal life, then my soul cries out with Peter: "Lord, unto whom shall we go? Thou hast the words of eternal life; and we have believed and known that thou camest forth from the Father and that the Father sent thee."

The glorified life is in Him. In His finished work lies the hope of hungry human hearts, yearning for the life that is life indeed. "The glory which thou gavest me I have given unto them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

So this glorified life is not apart from Christ, nor yet is it possible apart from our brethren. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the evils that are in the world through lust." "For the life was manifested, and we have seen and bear witness and show unto you that eternal life, which was with the Father and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son, Jesus Christ."

This perfected and glorified life is in our unity with Christ and with all believers. The perfection of the saints is to be attained only as we all come into the unity of the faith and of the knowledge of the Son of God, unto the full measure of the stature of men and women in Christ Jesus. Let us get this thought, this divine ideal, this sublime conception of the unity

of all believers in Him. Dear young people, get this divine plea we make for the oneness of all Disciples, that the Master's prayer may be answered, and the waiting world may hasten to believe that He came forth from the Father and that the Father sent Him. This is the one great plea of the centuries, sick with the estrangements and alienations and bitter and unbrotherly strife, putting again to shame the Son of God, and causing the gainsaying world to doubt and to mock, while sin prevails and churches languish! Arouse and plead anew the glorified and unified life possible in Him alone.

## The PRAYER MEETING

By SILAS JONES

THE SEASIDE PARABLES.  
Topic June 20: Mark 4.

The parables of Jesus seem to have been designed both to conceal and to reveal truth. The Great Teacher knew the needs of men and he gave them the instruction they were fitted to receive. In the current ideas of the Messiah and his kingdom there was a mixture of truth and error. It was the aim of Jesus to eliminate the error and to build on the truth, to destroy false hopes and to reveal the purpose of God. The parable was admirably adapted to his aim. It enabled him to enlighten the people concerning the nature of the kingdom and at the same time to withhold from them teachings which they would wrest to their own confusion. He spoke to all as they were able to receive. He kept back nothing that was profitable for the hearer.

The parable of the sower explains why the results of the preaching of the word are so often unsatisfactory. The fault is not with the word but with men's hearts. The parable is based on a principle that applies to the mind's attitude toward all excellence. We have a habit of dismissing contemptuously ideas that do not fit into our scheme of life. It would not be out of place for us occasionally to ask about our competency to pass judgment on every proposition that comes before us. A little self-knowledge might enable us to get a great deal more of the truth of God. We must do our own thinking. But it is in order for any one of us to inquire whether he is following reason or appetite when he announces his opinions so emphatically. The philosopher of the goods-box avers that the church service is an unprofitable exercise, that the preacher is an ignoramus. It never occurs to this wise man to take an inventory of his mental furniture and to find out what he has

(Continued on page 526.)

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## FROM THE FIELD

### TELEGRAMS

Nashville, Tenn., June 4.—Meeting in tent two weeks old with fifty added. Immense crowds, great interest. Ten added yesterday. R. Linn Cave a great power in Nashville. He has simply the freedom of the city. Leroy St. John singing. James Small.

Long Beach, Cal., June 3.—Scoville, Smith and Kendall have been here five days. Sixty-six added—forty-five to-day. E. W. Thornton.

### CHILDREN'S DAY TELEGRAMS.

Hopkinsville, Ky., June 3d.—Largest offering in our history. Gross collection five hundred and fifty dollars, no one offering exceeding twenty-five dollars.

Thos. W. Long, Supt.

Newport, Ky., June 3d.—One hundred and five dollars yesterday, Children's Day, and more to come.

Chas. L. Garrison.

Rushville, Ind., June 3d.—Children's Day offering reaches one hundred and ninety-five dollars at Little Flat Rock church.

Frank B. Thomas.

Norwood, O., June 3d.—Children's Day offering, eighty-five dollars.

C. W. Plopper, Supt.

Atchison, Kans., June 3d.—Grand day. Two hundred and forty-eight dollars.

John L. Rose, Supt.

Kansas City, Mo., June 3d.—Children's Day offering, Independence Blvd., Sunday school, fifteen hundred dollars.

Geo. H. Combs.

Indianapolis, Ind., June 3d.—Offering at Central two hundred and seventy-five dollars. May reach three hundred.

Dr. A. J. Clark.

Maysville, Ky., June 3d.—Count on our school for \$225.

J. T. Kackley, Supt.

### CALIFORNIA

Los Angeles, May 31.—The Boyle Heights Church dedicated their new tabernacle on May 20th and had a most happy and successful day, raising in all about \$2,400. C. C. Chapman was master of ceremonies. He is a great success in raising money. The tabernacle and furnishings cost in the neighborhood of \$3,000 and the lot cost us \$2,500, so that the church now has a property worth between \$5,000 and \$6,000, and practically clear of debt. The tabernacle will seat about 400 and is meant to be a temporary structure, to last a few years, when it is the purpose to build a substantial, permanent building. The church is now but a little over two years old and has a membership of 150. We are now in a meeting, with H. E. Wilhite doing the preaching. Sumner T. Martin was with us the first week. Ten added to date.—Walter L. Martin, Minister.

Los Angeles, May 29.—We have had 25 additions in month of May at Magnolia Avenue Church, 13 by baptism. This makes 117 at regular services of the church since January 1st.—Jesse P. McKnight.

Extremely Low Rates for the Round Trip to Boston, New Haven, Conn., and Buffalo, via Niagara Falls and the Michigan Central. Liberal limits and stop-overs. For complete information call on or address L. D. Heusner, G. W. P. A., 236 Clark st. (Grand Pacific Hotel building), Chicago. (R. N. No. 5.)

### ILLINOIS

Augusta, May 27.—Since my last report there have been five additions here, two by baptism.—N. E. Cory.

### IOWA

Davenport, May 29.—Bro. B. H. Hayden of Buffalo, N. Y., has just closed a meeting here with 23 additions, 12 by confession and baptism and 11 by letter. Bro. Hayden seems in the prime of all his powers. His preaching is strong and spiritual, and his lecture on the Orient ranks with the best.—A. Martin.

Cedar Rapids.—There were three additions May 20 to the membership of the First Church. The annual banquet of the Men's Club was held May 18. Ex-Governor Wm. Larrabee delivered the chief address of the occasion.

### KENTUCKY

Lexington, June 1.—On May 27th I closed a meeting at Middleport, Ohio, which resulted in 33 being gathered into the "one fold" of the "one Shepherd." Of these 16 were by confession and baptism, 3 reclaimed, 9 by commendation. Middleport is considered one of the "hard fields," and it is. However, the meeting was a success and the results went beyond the expectations of the most sanguine. We met many obstacles, but gained the victory notwithstanding. One of the best features of the meeting was that one of the most prominent saloonkeepers of the city came into the church and closed up his saloon forever, and this in the face of the street fair, which the saloons were instrumental in bringing to town. This was a victory for temperance and, therefore, a victory for Christ. We go back there for another meeting next year. In the past six months I have held six meetings and have been called back for meetings in every case but one. My wife had charge of the music and Arthur L. Haley was my soloist and trombonist.—J. J. Taylor, Evangelist.

Wickliffe, June 1.—Our meeting of three and a half weeks closed Wednesday evening with 17 added, 11 by confession and baptism. F. L. Davis of Carterville, Ill., and Bert I. Bentley of Topeka, Kan., were the evangelists, and right well they did their work. Bro. Davis knows the gospel and Bentley can sing and gets others to sing. Use them; you will make no mistake.—D. Wesley Campbell.

### MICHIGAN

Saginaw, May 28.—Two by letter yesterday and good audiences despite the very inclement day. Several of our members will attend state convention at Grand Rapids next week.—J. Murray Taylor.

### CHRISTIAN UNIVERSITY LETTER.

Everything is looking forward to a most pleasant commencement. The graduating class is small, numbering only eight. Of these two are preachers, G. H. Bassett, Madison, Mo., and Ray Lessig, Knoxville, Ill. Brother Bassett will locate at Boonville, Mo., where he has already been preaching for several months, and Brother Lessig will probably take work in Kansas. The "week of festivities" begins Sunday with the baccalaureate address by Geo. L. Snively of the Christian Evangelist, St. Louis, Mo., and will close with an all-day program Thursday with class address in the morning by J. H. O. Smith of Valparaiso, Ind., class exercises in afternoon, and student opera at night. Remember the date, June 3-7.

Catalogues for next year are not yet out, but it is understood that the faculty will remain the same, with the exception of the English department, which will again be entrusted to the care and oversight of C. U.'s greatest alumni, Miss Sara H. Bayne, who has spent the last two years teaching in Florida. Prof. Weldon and family will spend the vacation at the home of his parents at Santa Cruz, Cal., while Profs. Sears and Black will conduct a summer school of languages.

Christian University has no better friend than our state secretary of missions, T. A. Abbott. A long term of service in his present office has made him better acquainted with the work of the church in the state than any other man in it, and of the 1,700 congregations he modestly states that there is not one with which he is not personally acquainted. The present year's work of the state missionary society promises to be in several ways the greatest for many years, especially on account of the almost assured success of the "permanent fund" project. Brother R. A. Long's proposition to give \$5,000 if by July 1, 1906, the brethren in the state would add to it, \$15,000, made over a year ago, has not met the hearty response it should have elicited, particularly from those who are wealthy, but Brother Abbott's acquaintance and confidence in the great body of moderately well-to-do brethren has kept him encouraged, until by almost his individual efforts alone he has raised \$11,500 of the \$15,000 and is now working night and day to be able to report the entire amount by the convention at Hannibal, June 15-20. Iowa and Texas had their jubilees last year over money raised before and at convention for educational endowment, and it will certainly be fitting for Missouri with her boasted 180,000 Disciples to have a mild hurrah at Hannibal over the beginning of an en-

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dowed evangelism. To fail to secure the necessary \$3,500 would not only be a cold rebuff to the generous-hearted R. A. Long and a sore disappointment to our energetic secretary, but a tremendous reflection on the numbers and wealth of our people in the state. B. H. C.

### KEOKUK LETTER.

Bro. J. T. Shreve moves to Memphis, Mo. to take charge of the work there June 1st. Three additions to the church at Keokuk recently. The attendance at prayer meeting is nearing the hundred mark.

Bro. F. J. Yokely, the new preacher at Azem, Mo., is doing a splendid work. The people are very much pleased and hope for a great year.

The writer had the pleasure a short time ago of visiting Monroe City, Mo., and assisting that good people in their annual missionary rally. We spoke on Thursday and Friday nights. Bro. H. R. Trickett is the preacher and is preaching some great sermons to that people. His audiences are fine and he is trying to do splendid work. The offering for missions was near three hundred dollars. Monroe City Church is one of the most enthusiastic missionary churches in our brotherhood.

While at Monroe we heard good reports from the Brook's meeting just starting at Paris. Paris is one of our strong churches. Bro. Wright had everything in readiness, and the prospect was for the greatest revival ever held in that old conservative county seat town.

M. J. Nicolson.

### THE CHICAGO CHURCHES.

There were five additions last Sunday at the Austin church, where George A. Campbell is pastor. The Children's day offering was \$26, but this amount will be greatly increased.

The regular meeting of the C. W. B. M. of the Englewood church was addressed by E. E. Faris, returned missionary of Africa. He spoke to the auxiliary of the First church on Tuesday at the regular meeting.

There was one confession at the Englewood church last Sunday.

Dr. Willett, of the First church, was in Huntington, W. Va., last Sunday at the baccalaureate exercises of Marshall College. In his absence R. L. Handley preached in the morning and N. Otsuka of Japan spoke at night. There were two additions to the membership of the church.

The quarterly rallies of the C. W. B. M. and C. E. Societies of the Christian churches of Chicago will be held on Thursday of this week with the First church on Grand boulevard and 47th street.

N. Otsuka, a graduate of Bethany College and the University of Chicago, has delivered lectures recently in a number of the Chicago churches, among others the First church, Evanston, West Pullman and Humboldt Park. He hopes soon to return to his native country for the purpose of missionary work among his own people.

Jackson Boulevard church received three new members into its fellowship last Sunday.

The meetings of the Ministers' association have been adjourned until September.

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### THE MISSOURI STATE CONVENTION.

Hannibal, June 15-20.

PROGRAMME.  
CHRISTIAN WOMAN'S BOARD MISSION PERIOD.

Friday Evening, June 15.

7:30, Praise Service, Hannibal Choir; 7:55, Devotional, Mrs. Thos. Chowning, Hannibal; 8:05, Welcome to Hannibal, Mrs. Edward Drescher, Hannibal; 8:10, Reading, "The Sign of the Cross," Miss Annie F. Moore, Palmyra; 8:15, Solo, Mrs. Jno. Mitchell, New York; 8:20, Address, Mrs. Anna R. Atwater, Indiana.

Saturday Morning, June 16.

9:00, Devotional, Mrs. J. M. Rudy, Sedalia; 9:30, President's Message, Mrs. H. A. Denton, Maryville; 10:00, Reports; 10:30, Centennial Hour, in charge of Mrs. J. H. Garrison, Mo. Centennial Sec'y; Our Centennial, Mrs. J. H. Garrison, St. Louis; Utah, Mrs. T. W. Pinkerton, Ohio; Mexico, Mrs. Helen E. Moses, Indiana.

Saturday Afternoon, June 16.

1:50, Devotional, Mrs. Julia Keith ShROUT, Palmyra; 2:00, Reports of Committees; 2:10, Address, "Our Circles," Mrs. E. R. McKee, Memphis; 2:35, Address, "Forgetting the Things that Are Behind, Press Forward," Mrs. C. J. Gilman, Kansas City; 3:00, Y. P. Dept., in charge of State Supt. Y. P. Dept.; Our Year's Work, Miss Martha Stout, Kansas City; Address, Mr. H. A. Denton, Maryville; 4:00, First Mo. Convention; Intermediates and Juniors. Master George Meyer, St. Louis, presiding.

Sunday, June 17.

Quiet Hour, immediately following Communion Service. All invited.

Monday Morning, June 18.

8:00, Business Session, in Congregational Church, Mrs. H. A. Denton, presiding.

Tuesday Morning, June 19.

8:00, Workers' Conference, in Congregational Church, led by Mrs. B. F. Dougherty Lathrop, Mrs. H. A. Denton, pres.; Mrs. L. G. Bantz, cor. sec.; Mrs. S. J. White, rec. sec.; Mrs. J. Pinkerton, treas.

CHRISTIAN ENDEAVOR PERIOD.

Saturday Evening, June 16.

7:30, Devotional Service, Miss Hattie Star; 8:00, State Superintendent's Report; 8:15, Address, "Twenty-Five Years of Christian Endeavor," H. W. Hunter; 9:15, Annual Reunion of the Convention Goer's League.

Sunday Evening, June 17.

7:00, Model Christian Endeavor Prayer meeting, conducted by the Society of the First Church, St. Louis. Topic, "The Glorified Life."—John 17: 1-10, 22-24.

Monday Morning, June 18.

8:30, Bible Study, John 19:19-20, "It was written in Hebrew, and Greek, and Latin," Prof. R. G. Sears, Christian University; 9:00, The Problems of the Local Society; Twelve five minute addresses on the above theme by twelve practical Endeavorers.

BIBLE-SCHOOL CONVENTION PERIOD.

Monday Forenoon, June 18.

11:00, President's Address, A. W. Koken-doffer, Mexico; 11:30, Reports.

Monday Afternoon.

1:45, Worship, conducted by Horace Sib-errell, Cape Girardeau; 2:00, Modern Pedag-ogy in the Primary Room, Miss Bessie Merrill, Kansas City; 2:30, 15 minutes' open Parliament on above, conducted by Miss Merrill; 2:45, What Shall We Make of Boys' and Girls' Rally Day? W. J. Wright, Cincinnati, Ohio; 3:25, Teacher Training and How it Works, L. S. Cupp, Kansas City, 15 minutes; L. W. McCrary, St. Louis, 15 minutes; Questions and Answers About It, 10 minutes; 4:05, Baraca-Philathen, W. W. Burks, Nevada. Adjournment.

Monday Evening.

7:30, Worship, conducted by H. G. Ben-net, Kansas City; 7:45, The Newest Evan-gelism, Geo. Hamilton Combs, Kansas City.

Tuesday Morning.

8:30, Bible Study, Dean W. J. Lhamon, Columbia; 9:00, Reports of Committees; 9:30, Round Table: The Up-to-Date Bible School, conducted by F. N. Calvin, St. Louis; 10:00, Culture Courses in Church and Bible School, Prof. C. M. Sharpe, Colum-bia; 10:25, Conference: Our Next Advance Steps, D. A. Wickizer, Kirksville; 11:10, Ad-dress, J. H. Bryan, State Bible School Su-perintendent, Des Moines, Ia.; 11:50, Unfin-ished Business.

CHRISTIAN MISSIONARY CONVENTION PERIOD.

SUNDAY, JUNE 17, 1906.

Christian Church.

Morning Service, 10:45 o'clock.  
Song Service, Hannibal Choir; Devotion-  
al, W. A. Fite, Windsor; Sermon, L. O. Bricker, Cameron.

### A CHANCE TO MAKE MONEY.

A large number of your readers sent me recipes for re-mov-ing stains from my dress. I thank them all. In an-swer to inquiries regarding the fruit business, I would say, I made \$121 last week, sold directions to 121 families; people pay \$1 for directions quickly. I have berries, gra-pes and peaches a year old, fresh as when picked, I do not heat or seal the fruit, just put it up cold, keeps per-fectly fresh and costs almost nothing. I feel it my duty to give my experience, as anyone who will try, should make one or two hundred dollars in a few days if they round home. I will mail a bottle of fruit and complete directions to you, for 21 two-cent stamps, which is only the cost of bottle, fruit, mailing case, postage, etc. Address Francis Casey, No. 53 E. 125th St., Block 250, New York, N. Y. With a bottle of fruit for people to see and taste, you should sell hundreds of directions.

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### Afternoon, 3 O'Clock.

Communion Service, S. B. Moore, St. Louis, Presiding; Sermon, Geo. L. Snively, St. Louis; Offering for Ministerial Aid.

### Evening, 7 O'Clock.

Christian Endeavor, H. A. Denton, Maryville; Scripture reading and prayer, G. H. Bassett, Boonville; Sermon, E. M. Richmond St. Louis.

### Tuesday Afternoon, June 19.

1:45, Praise Service, C. L. Harbord, Lewiston; 1:50, Inductive Bible Study, The Message of John, Dr. Albert Buxton, Canton; 2:20, Business Session; 3:30, Address, G. W. Muckley, Kansas City; 4:00, Committee Reports.

### Evening Session.

7:30, Praise Service, J. R. Blunt, Richmond; 7:45, Devotional, R. H. Sawyer, Carrollton; 8:00, Report of Committee on Permanent Fund; 8:15, Address, The Work of God in the Hands of Men, C. H. Winders, Columbia.

### Wednesday, June 20.

8:30, Devotional, H. M. Barnett, Kansas City; 8:40, Inductive Bible Study, The Message of Paul, Dr. Albert Buxton, Canton; 9:10, Committee Report; 10:45, Memorial Address, W. T. Moore, Columbia; 11:15, World-Wide Evangelism, S. J. Corey, Cincinnati, O.

### Wednesday Afternoon.

1:45, Praise Service, B. G. Reavis, Santa Fe; 2:00, Benevolent Association Report; 2:15, Address, Benevolent Association, J. H. Mohorter, St. Louis; 3:00, Unfinished Business; 3:50, Adjournment.

### Religious Life and Psychology.

(Continued from page 516.)

standard, but in its power to more fully express the real purpose of life—and hence that the criterion of religion lies not so much back in theories of origin as forward in the developing forces of history, and in the way in which it becomes the end and ideal of society.

Religion, thus viewed, is essentially practical, and a matter of the will, but our analysis finds that it also involves cognition and that it is therefore vitally related to the theoretical ideals of the individual and of the race—and these ideals we believe point steadily onward in the direction of an idealistic Monism in which, and only in which, can be found a permanent habitation for the spirit of man.

Hiram College.

### Talks on First Principles.

(Continued from page 514.)

religious, unless they cluster about the person of Jesus and the truth concerning him, their reign will be short-lived and without permanent influence in the solution of social problems. A great revival is needed, but it must be spiritual in its essence in order to be ethical in its results. The ultimate of religion is personality, its end is character. If creeds, doctrines, sacraments, services, activities, ministries and all the rest, do not build into the character of men the likeness of God, they have failed of the only purpose for which they exist. We cannot do better than to close this article and this series of articles with a quotation from John's gospel according to the Twentieth Century New Testament, in which our Lord puts an ethical construction on the word belief, a fact of great significance in its bearing on the question of the spiritual life: "He who believes in him escapes condemnation,

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while he who does not believe in him is already condemned, because he has not believed in the only Son of God. The ground of his condemnation is this, that though the Light has come into the world, men preferred the darkness to the Light, because their actions were wicked. For he who lives an evil life hates the light, and will not come to it, for fear that his actions should be exposed; but he who acts up to the truth comes to the light, that his actions may be shown to have been done in dependence upon God."

#### The Prayer Meeting.

(Continued from page 522.)

that entitles him to express an opinion on the subject of religion.

On the parable in Mark 4:26-29, Gould says in his commentary: This statement, that the land bears fruit of itself, is the fact underlying all these analogies of seed and soil. The land contains in itself the elements needed for the nourishment and growth of the plant, and hence the great thing for man to do is to bring together these mutually adapted things, the seed and the soil. And in the spiritual realm, there is the same adaptation of the truth to the spirit of man. The mind of man is related to the truth as the soil to the seed. There may be minor differences of soil, as set forth in the Parable of the Sower, but the prime fact is this generic fitness. All the trust of man in the greatness and prevalence of the truth is warranted by this fact alone. The mind is adapted to the truth, as the eye to the light. This single fact creates the confidence of Jesus in the ultimate establishment of the kingdom, in spite of the obstacles which obstruct its progress."

The parable of the mustard seed teaches "that the small beginning and gradual growth is not inconsistent with a great result." This is a difficult thing to see. We like to support enterprises that make a show at the beginning. It is hard to believe in a truth that has few to proclaim it. But God's greatest servants show their right to leadership by their ability to recognize the truth which the multitude cannot see and by their courage in advocating causes for the reason that they are worthy and not because they are popular. The kingdom was small in its beginnings and now it has grown until it is filling the earth. And high in honor are those men who in the beginning saw the supreme worth of the kingdom and gave up all for its sake. Its future glory depends on those who discern its present needs and announce them faithfully to the less discerning.

#### TO MISSOURI ENDEAVORERS.

Our state superintendent comes to you with another annual letter. Will you give this careful attention? The matters it discusses are important to your society. I am sure you want your society adequately reported at our next state convention, and I am sure you would give me all the help within your power.

**MONEY**—We ask an offering from every society for the expenses of the work. The superintendent receives no salary. But his expenses in gathering statistics and helping the societies are considerable. It takes quite a little sum to carry on our work as it should be conducted. Have you sent an offering from your society yet? If not, do not neglect it a day longer. Send what you can to the superintendent. We need money very much right now.

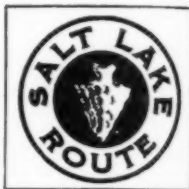
**BANNER**—A five dollar banner will be awarded at the Hannibal convention to the society having made the greatest actual increase during the year. The conditions are as follows: 1. Having made greatest actual increase from and including first Sunday in June, 1905, to and including first Sunday in June, 1906. 2. Having made an offering to the expense fund of the state superin-

Chicago to Buffalo, N. Y., and return, via Nickel Plate road, at one fare plus twenty-five cents for the round trip. Tickets will be sold from Chicago June 9th, 10th and 11th, with return limit of June 25th. Particulars at Nickel Plate office, 113 Adams St., Room 298, Chicago, Ill. No. 10.



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Low colonist rates September 15th to October 31st.

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**SEABOARD AIR LINE RAILWAY**

tendent during the year. 3. Having a delegate at the Hannibal convention during all the Endeavor days, viz.: June 16, 17, 18. 4. And having sent in your report during the week immediately following the first Sunday in June, 1906. That is, the report of your increase. Send report to the superintendent. Associate members count as well as active. It does not matter what plan you have followed in the increase.

**ROLL OF HONOR**—Every society having made increase in membership, and having made offerings to the Superintendent's expense fund, and to home and foreign missions, and reporting same to the state superintendent not later than the week immediately following the first Sunday in June, will be placed on the Roll of Honor. This roll will be read at Hannibal.

**HANNIBAL CONVENTION**—June 15-20, immediately following each other, the four conventions of our church will be held. The Endeavor convention will occupy parts of the 16, 17, 18. A great program has been prepared. In addition to our regular program we have three conferences on the side. A rate of one fare for the round trip plus 50c has been made. Don't miss it. Some societies have pledged to send fifty delegates. Stir out now.

H. A. Denton,  
State Superintendent.

Maryville, Mo.

## FORWARD MOVE IN OMAHA

Recently the writer was called to Omaha to address the Century Men's Club of the First Christian Church. S. D. Dutcher, the pastor, has been at the head of our forces in Omaha as pastor of the First church for two years. This fine club, with its many-sided work, is only one of the signs of the new life that is taking hold of everything.

We have had a struggle in Omaha for years, and the brethren will be glad to know that Bro. Dutcher has won this great victory. The lot near the business center has been sold for a large sum, a good lot a little farther out and upon a high site in a neighborhood of churches, has been purchased. Thirty thousand dollars have been raised in addition to the price realized upon the lot, and they will be able to build and furnish a church, including the organ, at a cost of about fifty thousand dollars. This, with the site, will give us a sixty-five thousand dollar plant. There will be but about ten thousand dollars to raise after the building is completed.

Brother Dutcher is a church builder, having begun in Missouri with the Hannibal church. His last church building enterprise before coming to Omaha was at Oklahoma City, where he saw erected one of the best houses in the territory. Brother Dutcher is not only a man of executive and business ability, but he is one of the greatest preachers in the brotherhood. The writer has not heard many men who can preach with the finish, ease and power that marks Bro. Dutcher's sermons.

This forward move in the center of the tri-cities comes at an opportune time. The great region surrounding this thrifty center of population is one in which we are quite strong, and we need a strong church in Omaha as a means against loss by removal from country to city.

Maryville, Mo.

## AN EXPRESSION OF REGRET.

On the occasion of the resignation of Edgar D. Jones as pastor of the Franklin Circle Church, Cleveland, O. John E. Pounds, on behalf of the official board, said, in part: "All heard the resignation with deep regret—regret for the break in the church work and for a break in the personal tie which binds us to Brother Jones as friend and pastor. Few men have ever combined these relations of friend and pastor as well as he does. The church has been very prosperous during these three years. There have been many members added to the saved, and the utmost harmony and good will have prevailed at all times. All departments of the work have prospered, and we have all had a feeling of hopefulness and assured success. The missionary interests of the church have had much emphasis, and the contributions to these purposes have been larger than ever before in the history of the church. Most noticeable all through these years has been the universal feeling that Brother Jones was a Christian gentleman whose goodness and sincerity the world must recognize. So it was with the deepest regret that the board accepted the resignation."

There are thirty sons of widows in the Boys' Club of the Y. M. C. A. West Side branch, Cleveland. The fathers of the 407 members are engaged in 130 occupations and professions, from attorneys, merchants and policemen to janitors and day laborers.

## LOW RATE EXCURSIONS

**The Missouri Pacific Ry. and Iron Mountain Route** will sell round trip tickets to points in Texas and Louisiana for \$20.00 from St. Louis and \$25.00 from Chicago on the first and third Tuesday of each month, proportional low rate will apply from other points; also one fare plus \$2.00 to points in Indian Territory, Arkansas and Missouri and \$25.00 from Chicago to Pueblo, Colorado Springs and Denver with limit of twenty-one days except to points in Louisiana, Arkansas, Texas and Indian Territory which are limited to thirty days, stop-overs going and returning.

**Mexico:** Less than one fare on the first and third Tuesday. On certain dates, one fare, long limit, stop-overs going and returning.

**California:** One fare for the round trip on certain dates.

**Hot Springs, Ark.:** Commencing June 1st to Sept. 30th, one fare, plus \$2.00, good thirty days on sale daily.

Remember the Missouri Pacific Ry. and Iron Mountain Route reaches the principal points in the above named states without change of cars.

For descriptive literature and other information, address, **ELLIS FARNSWORTH,** D. P. A., 186 Clark St., Chicago, Ill.

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Along the line of the Missouri, Kansas & Texas R'y in Indian Territory, Oklahoma, and Texas are vast areas of unimproved land—land not now yielding the crops of which it is capable. The same thing in a different way is true of the towns. Few lines of business are adequately represented. There are openings of all sorts for you. If you're anyway interested in the Southwest I'd like to send you a copy of my free paper, "The Coming Country."

**On June 5th and 19th  
July 3rd and 17th**


you can make a trip Southwest exceptionally cheap. Round trip tickets, good thirty—30—days, will be sold by all lines in connection with the M. K. & T. R'y at not more than one fare plus \$2.00; in many cases—from Chicago to San Antonio, e. g., the rate is \$25.00, from St. Paul, \$27.50, from St. Louis and Kansas City, \$20.00—the rates are considerably lower. The tickets permit of stop-overs in both directions, via M., K. & T. R'y. If your nearest railroad agent cannot give you the rates, write me for particulars.

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### LIST OF CHEAP RATES.

The Missouri Pacific Ry. and Iron Mountain Route will sell tickets for less than one fare for the round trip; also cheap one way colonists' tickets on March 6th and 20th to points in Arkansas, Colorado, Indian Territory, Kansas, Louisiana, Missouri, Mexico, New Mexico and Texas.

#### MEXICO.

Low one way colonists' tickets to Mexico will be on sale February 15 to April 7. Low round trip tickets to Mexico City will be on sale daily. The Iron Mountain Route has two solid through trains weekly from St. Louis via Texarkana, San Antonio, Laredo to Mexico City, leaving St. Louis at 9 a. m. on Tuesdays and Fridays. The special equipment consists of Pullman composite car, Pullman compartment sleeping car, drawing room sleeping car and dining car. In addition to the above we have daily through standard sleeping car service, leaving St. Louis at 8:20 p. m.; also on the first and third Tuesdays through tourist sleeper.

#### CALIFORNIA.

Low colonists' one way tickets to California and Northwest sold daily February 15 to April 7. The Missouri Pacific Ry. and Iron Mountain Route have through tourist and standard sleepers.

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